

KITAB AT-TAUHID
The Book of Monotheism

By:

Sheikh-ul-Islam

Muhammad bin Abdul-Wahhab



DARUSSALAM



Kitab At-Tauhid

By:

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Sheikh-ul-Islam
Muhammad bin Abdul-Wahhab

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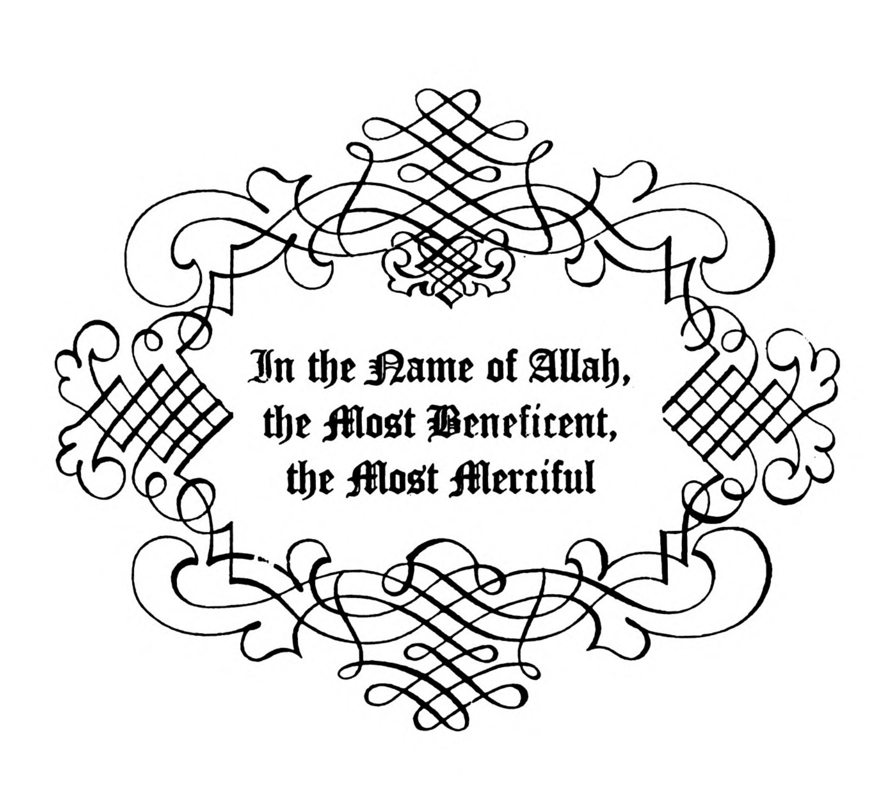
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In the Name of Allah,
the Most Beneficent,
the Most Merciful

Publishers Note

Sheikh-ul-Islam, Muhammad bin Abdul-Wahhab, was a renowned religious scholar and a great reformer of his times. He held a unique and unparalleled position as an exponent of Qur'ân, *Hadith* and different branches of knowledge. With his intellect and a deep grasp over the religious learning, he impressed the high ranking contemporary scholars and brought them around his own viewpoints.

In his works, Sheikh-ul-Islam has not only elaborated the Qur'ân and *Sunnah*, but has also uprooted the polytheistic views and has made a hard struggle to eradicate the heresies and accretions.

His writing *KitabAt-Tauhîd* is one of the best books on the subject of *Tauhîd* (Islamic Monotheism) and ranks high in authenticity. Till date it has gone through various publications; and had been the means for guidance of the millions of people throughout the world; by taking them out of the darkness of polytheism and error.

The main object, Sheikh-ul-Islam had before him in writing this book, was to acquaint the Islamic world with the basic teachings of the Qur'ân and *Sunnah*; contradict the prevailing but absurd beliefs and customs not supported by the traditions of the Prophet صلى الله عليه وسلم; and to base the Faith and actions on the lucid and clear Islamic rulings and commandments that lead the Muslims to the success and salvation, here and in Hereafter.

So to achieve the object, in this book, he has discussed all the relevant verses reasonably, rationally and sincerely; and has placed the essence of the Qur'ân and *Sunnah* in a very simple and appealing manner. And this is the reason that the right persons, beyond groupism and prejudices, have been adopting the correct Islamic path—the path of the Qur'ân and *Sunnah*—under the

influence of the basic facts and proofs produced herein. If Allah willed, this book would also be undoubtedly proving beneficial in all the times to come.

All praise is to Allah that Dar-us-Salam Publications, guided by its own commitment to serve the Qur'ân and *Sunnah* and to transmit the Islamic Monotheism to the learned class of the society, is having this auspicious opportunity to publish the book into English with a lucid and eloquent translation.

Obviously, it is a very difficult task to translate the Arabic text into English, as the grammar, syntax and cultural backgrounds of these two languages are entirely different. Yet it has been my sincere and constant effort to convey the exposition, thoughts, feelings, views and message of Sheikh-ul-Islam into English with as exactness and accuracy as could be possible. Even then, there may be still some shortcomings. In this regard all suggestions for improvement of the contents will be highly appreciated.

It gives us pleasure to express our thanks to the brothers who have exerted their best endeavours to present the book in high esteem of the readers. We pray for them and their prosperity, in this world and in the Hereafter.

Though this book has been published into English earlier also, it is hoped that this new English translation would certainly not only be appreciated owing to its simplicity, eloquence, and being comprehensive and intelligible to all; rather it would be highly helpful in guiding the Muslims desiring cognizance of *Tauhîd* and the fundamentals of *Shariah*.

Abdul Malik Mujahid

General Manager

Dar-us-Salam Publications

Sheikh-ul-Islam
Muhammad bin Abdul-Wahhab
—a renowned Reviver and a great Reformer

His Birth and Lineage

Sheikh-ul-Islam, Muhammad bin Abdul-Wahhab, was born in 1115 H. in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia. He belonged to a highly respectable and scholarly family; his father Sheikh Abdul-Wahhab bin Sulaiman, characterised by his profound scholarship and righteousness, inherited an exalted status from his ancestor Sheikh Sulaiman bin Ali, the chief of the scholars and well versed in teaching, writing and giving verdict.

Education

Sheikh-ul-Islam acquired his primary education from his esteemed father at his native place and was nurtured under his guidance. He was intelligent enough to memorize the Qur'ân by heart at the very tender age of ten only. He read the books on *Tafseer* (exegesis), *Hadîth* and *Fiqh*. From the very outset, he was greatly interested in studying the works of early scholars, particularly those of Sheikh-ul-Islam Ibn Taimiyah and his noble disciple Allamah Ibn Qaiyim. He went through all those books and well grasped the contents.

On attaining the age of maturity, he set out to perform *Hajj* at Makkah and derived benefits from the scholars there. He then proceeded to Al-Madinah, met the learned ones there, and adopted the studentship of two renowned erudite, Sheikh Abdullah bin Ibrahim bin Sa'id Najdi and Sheikh Muhammad Hayat Sindhi for a long period. Out of the curiosity for higher education, he took also the journey to Iraq and Basrah and got himself benefited there.

Condition of Najd

In those days, the people of Najd were badly indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with polytheism. The graves, trees, stones, caves, evil spirits and insane persons were regarded as deities. The baseless stories and tales were ascribed to them to manifest their excellence. The worldly *Ulama* too had misguided them for the fulfillment of their materialistic lust. The soothsayers and magicians were having their influence over the society.

None could dare challenge their holds on the commoners. Same condition was prevailing in both Makkah and Al-Madinah also. Yemen was also in the same line. Polytheism, erection of structures on the graves, seeking refuge and assistance of the dead, saints and jinns were the common religious features.

Mission of *Da'wah*

Having studied this pitiable condition of the nation, Sheikh was highly moved. More pitiable was the situation that no one was ready to take trouble to guide the people to the Right Path. It is obvious that to take this task meant to challenge those evildoers who had .their provisions through these practices. It meant to make oneself prepared to face every torture and atrocities from these selfish misguiders and their followers. But Sheikh resolved to make every effort to fight against the circumstances up to the extent of *Jihad*.

Sheikh started his mission. He invited the people to the *Tauhid* (Islamic Monotheism) and guided them to the Qur'ân and *Sunnah*. He urged upon *Ulama* to strictly follow the Qur'ân and *Sunnah* and derive the issues directly from them. He forcibly contradicted the blind following of any scholar of the *Ummah* in preference to the Qur'ân and *Hadîth*.

Sheikh was a man of courage and enthusiasm. He started his

preaching, made correspondence with religious scholars inviting them to lend helping hands in eradication of the prevailing absurdities and defilements in religious matters.

A number of scholars from Makkah, Al-Madinah and Yemen accepted his invitation, and supported him. But apart from them, there were also such ignorant and selfish scholars who criticized him and kept themselves aloof.

The so-called learned ones rose against Sheikh as they were being affected by his *Da'wah* in terms of their worldly gains. Even then he took journey to different places to convey his message to the people given to error. Travelling through Zabir, Ahsa, Huraimala, he reached Uyainah.

Arrival at Uyainah

That was the period when the ruler of Uyainah was Uthman bin Hamd bin Ma'mar. He welcomed Sheikh gladly, and assured him every help in his mission of Islamic *Da'wah.* Sheikh devoted himself to this great work of reformation for the sake of Allâh. He gained the popularity far and wide. People started resorting to him in large numbers. He became engaged in their guidance and teachings.

Sheikh, however, continued his struggle to free the environment from all the defilements and pollutions. There were numerous tombs, graves, caves, trees etc. which were worshipped by the Muslims. With the help of Amir Uthman bin Ma'mar, most of them were extirpated by Sheikh. He became engaged in purifying the people from polytheistic and heretic rituals in Uyainah and its surroundings.

In the mean time, a woman came to him for her purification from the sin of committing adultery. Investigations were made as to whether she was mentally sound or not and also that whether she had choiced for the punishment under some pressure or voluntarily. When it was confirmed that she was doing that voluntarily out of

repentance, Sheikh ordered for the *Rajm* (to kill by throwing stones—punishment for adultery). Owing to these events — dismantling of tombs, self-surrendering of the woman for punishment and migration of the people to Uyainah to seek guidance from the Sheikh—the reputation of Sheikh spread far and wide.

Exit from Uyainah and Entrance to Dar'iyah

When the ruler of Al-Ahsa and its surroundings, Sulaiman bin Urai'ar came to know about the popularity of Sheikh among the people, he became afraid of the growing strength of the Sheikh and resolved to crush him at the very outset, lest he should overthrow him from his power. So he threatened Amir Uthman, with whom Sheikh was living, and asked him to kill the Sheikh. Amir Uthman was not in a position to withstand Sulaiman, hence he became panicky. Apprehending that if he disobeyed his order, he would punish him and overpower him, he made Sheikh acquainted with the whole situation and submitted him to migrate to any other place. And Sheikh migrated from Uyainah to Dar'iyah.

The people of Dar'iyah knew the Sheikh very well and they were also aware of his mission. When the ruler of Dar'iyah Amir Muhammad bin Saud came to know about the arrival of the Sheikh in his territory, he was much pleased and visited him at his place. Muhammad bin Saud belonged to a pious family and himself was a practical Muslim. He exchanged his views with Sheikh and was rejoiced to know that his mission aimed to revive Qur'ân and *Sunnah* and the Islamic teachings in its original form; he desired to promote firm belief in the Oneness of Allâh and true guidance of Prophet Muhammad صلى الله عليه و سلم .

Pledge to propagate the teaching of Islam

Sheikh described before him the accounts of the Prophet صلى الله عليه و سلم and his Companions as to how did they strive for the cause of Allâh, enduring all the difficulties and making their best efforts

with all the sacrifices. Sheikh pursuaded the Amir also to the same and assured him of Allâh's pleasure in the Hereafter, and His favour and victory in this world. Ibn Saud, being convinced by the Sheikh, agreed with him and promised his full support to him and to his mission, provided when Allâh would bless him with victory, he would not leave him. Sheikh also gave his words to this effect, and thus Ibn Saud gave Sheikh his pledge to propagate the teachings of Islâm (esp. *Tauhid,* the Oneness of Allâh), mobilize Muslims for *Jihad* (fighting for the cause of Allâh), emphasize adherence to the *Sunnah* of Allâh's Messenger صلى الله عليه و سلم, enjoin the good deeds and forbid the evils. Sheikh invoked Allâh to be his Guide and bless him to be firm in his determination, and to give him every success in this life and the Hereafter.

Dar'iyah, the Centre of Da'wah

At this time Sheikh found himself in a peaceful environment, most suitable for his work of *Da'wah*. He seized the golden opportunity and started to educate the masses. People of Dar'iyah and its surroundings resorted to him for the lessons in Islâm. Amir Muhammad bin Saud presented himself before the Sheikh as one of his students of Islâm along with the members of his family. Dar'iyah was crowded with the people visiting for learning. Sheikh started teaching, preaching and inviting people to Allâh. He undertook the task of delivering lectures on different branches of knowledge namely, *Tauhid* (Islamic Monotheism), exposition of Qur'ân and *Sunnah*, knowledge of *Fiqh* and Arabic language etc.

Thus Dar'iyah turned into a centre of learning and *Da'wah*, and people started migrating to it in a large number.

The concourse of people and far-reaching effect of his mission made him far-famed which rendered his enemies into jealous. They started false propaganda against the Sheikh and even blamed him of blasphemy, and branded him a *Zindiq* and sorceror. Sheikh was a man of courage. He did not care for these blames and continued his mission with full enthusiasm. He even debated his opponents in

the best manner and in a polite way. This attitude proved very effective and rendered his opponents to be his supporters.

Sheikh, along with his work of *Da'wah*, planned for *Jihad* against overwhelming polytheism and heretic ideas and practices, and invited people of all ranks to join in this mission. Delegates from every corner of the Arab Peninsula visited Dar'iyah to pledge their support to Sheikh and to take lesson of true monotheism of Islâm. Then they would return back to their areas to teach the same to their people and educate them.

The ruler of Uyainah and the elites took journey to pay visit and requested him to turn back to Uyainah. But Sheikh rejected the proposal. They also pledged to fight for the cause of Islâm till their last. Sheikh also sent his disciples to the different regions and countries to preach the teachings of Islâm based only on Qur'ân and authentic *Ahadith* of the Prophet صلى الله عليه و سلم .

Correspondence with Rulers

Sheikh drew the attention of the rulers and the scholars of each region towards the polytheism and heresy in which the people were indulged, and invited them for their eradication. For the purpose, he stepped into correspondence. He wrote letters to the rulers, elites and scholars of Najd, Riyadh, Kharj, towns of the southern region, Qaseem, Hayel, Washm, Sudair etc. He also wrote to the outstanding *Ulama* of Ahsa, Makkah and Al-Madinah. Outside the Arab Peninsula, he made correspondence to the learned figures of Syria, Iraq, India, Yemen as well. He maintained his communication with them, explained them the aims and objects of his mission, substantiated the points with Qur'ân and *Sunnah* and invited their attention towards the eradication of absurd and heretical beliefs and practices in the masses.

Sheikh's mission spread far and wide. A large number of scholars and other people throughout India, Indonesia, Afghanistan, Africa, Morocco, Egypt, Syria, Iraq, etc. got influenced and attracted towards his *Da'wah*. They also stood up in their own regions, with

a great zeal and enthusiasm, to invite the people towards Allâh and to the pure and basic teachings of Qur'ân and *Sunnah*, free from all heresies and misinterpretations.

Death

Sheikh dedicated his whole life for this *Da'wah* and *Jihad* with his utmost sincerity and with the help of Muhammad bin Saud and his son Abdul-Aziz, the rulers of Dar'iyah. He breathed his last on the last day of the month of Dhul-Q'adah in 1206 H (1792 A.C).

Impact of *Da'wah*

As a result of the continued *Da'wah*, vigorous struggle and *Jihad* in the way of Allâh for a long period of about fifty years from 1158 H to 1206 H. A complete victory over the entire Najd was gained. People abandoned worshipping graves, tombs, shrines, trees etc. and all the more they deserted all of them and practised the pure faith of Islam. Blind following of the forefathers, ancestors and traditions in vogue was abandoned; and *Shari'ah* was revived and established. Obligatory duties were being observed in the light of Qur'ân and *Sunnah*.

A framework for enjoining good deeds and forbidding bad ones was instituted. Mosques began to be visited by people in abundance for performing *Salât*.

Peace and tranquillity prevailed everywhere, in towns as well as in villages. People became safe even in deserts and on lonely ways. The ignorant and notorious bedouins moulded their conduct. The preachers and preceptors were sent to every corner to teach and educate the common people.

Thus a thorough revival of the complete religion came into existence.

After the expiry of Sheikh, his sons, grandsons, disciples and supporters continued the work of *Da'wah* and *Jihad* in the way of Allâh. Among his sons, the most ardent in these activities were: Sheikh Imam Abdullah bin Muhammad, Sheikh Husain bin

Muhammad, Sheikh Ali bin Muhammad and Sheikh Ibrahim bin Muhammad; and among his grandsons were: Sheikh Abdur-Rahman bin Hasan, Sheikh Ali bin Husain, Sheikh Sulaiman bin Abdullah. Apart from them, a large group of his disciples including Sheikh Hamd bin Nâsir, scholars from Dar'iyah and others remained continuously engaged in inviting people towards Allâh's true religion by writing and publishing books, fighting for the cause of Allâh and making correspondence in this regard.

Some of his works

Despite the fact that Sheikh-ul-Islam Muhammad bin Abdul-Wahhab was a reformer and a man of *Da'wah*, he still engaged in writing also. His some famous works are as follows:

1. Kitâb At-Tawhid
2. Kitâb Al-Kabaair
3. Kashf Ash-Shubhat
4. Mukhtasar Seerat Ar-Rasool
5. Masa'il Al-Jahiliyah
6. Usool Al-Iman
7. Fadail Al-Qur'ân
8. Fadail Al-Islam
9. Majmu' Al-Ahadith
10. Mukhtasar Al-Insâf wa Ash-Sharh Al-Kabeer
11. Al-Usool Ath-Thalatha
12. Aadab Al-Mashi ila As-Salât

and others.

CHAPTER No: 1

At-Tauhid (The Oneness of Allâh)

Allâh the Almighty said:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

"And I (Allâh) created not the *Jinns* and men except they should worship Me (Alone)." (51:56)

And He stated:

﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ﴾

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): 'Worship Allâh (Alone), and avoid (or keep away from) *Tâghut* (all false deities etc. i.e. do not worship *Tâghut* besides Allâh).' " (16:36)

And He said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ۝ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ۝٢٤ ﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was small.' " (17:23,24)

And He said:

﴿وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا﴾

"Worship Allâh and join none with Him in worship." (4:36)

And He said:

﴿قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ۝ وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ۝ وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ﴾

"Say (O Muhammad صلى الله عليه وسلم): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allâh. This He commands you, that you may remember. And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away

from His Path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)." (6:151-153)

Ibn Mas'ud رضى الله عنه said:

«مَنْ أَرَادَ أَنْ يَنْظُرَ إِلى وَصِيَّةِ مُحَمَّدٍ ﷺ التِي عَلَيْها خاتَمَه فَلْيَقرَأ قولهُ تعالى: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا - إلى قوله - وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا﴾.

Whoever wishes to ascertain the very will of Prophet Muhammad صلى الله عليه وسلم on which the Prophet has put his seal, let him read the Statement of Allâh:

"Say (O Muhammad صلى الله عليه وسلم): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him... (up to) ... And verily, this is My Straight Path."

It is narrated that Mu'âdh bin Jabal رضي الله عنه said:

«كُنْتُ رَدِيفَ النَّبيِّ ﷺ عَلَى حِمَارٍ فقَالَ لِي، يَا مَعَاذُ! أَتَدْرِي مَا حَقُّ الله عَلَى العِبَادِ ومَا حَقُّ العِبَادِ عَلى الله؟ قُلْتُ الله وَرَسُولُه أعْلَمُ، قَالَ حَقُّ الله عَلَى العِبَادِ أنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيئاً، وحَقُّ العِبَادِ عَلَى الله أنْ لا يُعَذِّبَ مَنْ لا يُشْرِكُ به شَيئاً. قُلتُ: يَا رَسُولَ الله! ﷺ أفَلا أُبَشِّرُ النَّاسَ؟ قَالَ: لاَ تُبَشِّرْهُم فيَتَّكِلُوا».

I was riding behind the Prophet صلى الله عليه وسلم on a donkey and he said to me "O Mu'âdh, do you know what is the right of Allâh on his slaves and what is the right of the slaves upon Allâh?" I responded: "Allâh and His Messenger know best." He continued, "The Right of Allâh upon His slaves, is to worship Him Alone and never to associate anything with

Him. The right of slaves upon Him is not to punish any person who does not associate anything with Him." I said: "O Allâh's Messenger, may I not give the glad tidings to the people?" He replied: "No. Do not inform them lest they rely on (this promise and lapse in their service to Him)[1]." [The above *Hadith* is mentioned in two *Sahih* Books (*Al-Bukhari* and *Muslim*)].

Important issues of the Chapter

1) Wisdom of Allâh in creating jinn and mankind.

2) Worship is *Tauhid*, as, in this issue there had always been dispute (between the Prophets and the polytheists).

3) Those who have not fulfilled the requirements of *Tauhid* are such as they have not worshipped Allâh, and in this sense is the meaning of the verse:

﴿وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ﴾

"Nor will you worship that which I worship" (109:3).

4) The wisdom in sending the Messengers.

5) The message of the Prophet صلى الله عليه وسلم (*Tauhid*) applies to all nations.

6) All Prophets have brought one and the same religion.

7) The major issue is that the worship of Allâh cannot be performed until *Tâghut* is denounced and rejected. In this meaning is the saying of Allâh:

﴿فَمَن يَكْفُرْ بِٱلطَّـٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ﴾

"Whoever disbelieves in *Tâghut* and believes in Allâh then he has grasped the most trustworthy handhold." (2:256)

8) *At-Tâghut* is inclusive of all that is worshipped other than Allâh.

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[1] Mu'âdh رضى الله عنه narrated this *Hadîth* avoiding the sin of concealment. [Translator]

9) The tremendous importance of the three entirely clear verses of *Surah Al-An'âm* (6:151-153) among the early pious predecessors. In these verses are 10 issues, the first of which is the prohibition of *Shirk*.

10) The clear verses in *Surah Al-Isra* (17:22-39) have 18 substantial issues. Allâh begins them with:

﴿ لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴾

"Set not up with Allâh any other *ilaha* (god), (O man) or you will sit down reproved, forsaken (in the Hell-fire)". (17:22)

And ended with:

﴿ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴾

"And set not up with Allâh any other *îlâh* (god) lest you should be thrown into Hell, blameworthy and rejected." (17:39).

Allâh informed us the importance of these issues by saying:

﴿ ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ﴾

"This is (part) of *Al-Hikmah* (wisdom, good manners and high character, etc.) which your lord has inspired to you." (17:39)

11) The verse of *Surah An-Nisa* (4:36) called "The verse of the ten rights" to which Allâh the Most High begins by saying:

﴿ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ﴾

"And worship Allâh, and join none with Him in worship."

12) We must note the admonition of Prophet Muhammad صلى الله عليه وسلم, which he made before his death.

13) To recognize Allâh's right upon us.

14) To recognize the rights of slaves on Allâh, if they fulfill His right.

15) This issue was unknown to most of the Companions of Prophet Muhammad صلى الله عليه وسلم .

16) Permissibility to hide some knowledge for the common good (as determined by the *Shari'ah*).

17) It is desirable to pass the pleasing news to other Muslims.

18) Fear of depending (of the people) upon the expansiveness of Allâh's mercy.

19) The statement of one, who is asked on matters that are not known to him: "Allâh and His Messenger know the best".

20) It is correct to impart knowledge selectively to someone and not to others.

21) The humility of Prophet Muhammad صلى الله عليه وسلم on riding a donkey with a companion behind.

22) It is legitimate to have a second rider behind.

23) Superiority of Mu'âdh bin Jabal (رضي الله عنه).

24) The great importance of this issue (of *Tauhid*).

CHAPTER No: 2

The superiority of *Tauhid* and what it removes of sins

Allâh the Most Exalted said:

﴿ٱلَّذِينَ ءَامَنُواْ وَلَمْ يَلْبِسُوٓاْ إِيمَـٰنَهُم بِظُلْمٍ أُوْلَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ﴾

"It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping other besides Allâh), for them (only) there is security and they are guided ones." (6:82)

Narrated Ubâdah bin As-Samit رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said:

«مَنْ شَهِدَ أنْ لا إلـٰهَ إلاَّ الله وَحْدَهُ لاَ شَرِيكَ لَهُ وأنَّ مُحَمَّداً عَبْدُهُ ورَسُولُه، وأنَّ عِيسى عَبْدُ الله ورَسُولُه وَكَلِمَتُهُ أَلْقاهَا إلى مَرْيَمَ وَرُوحٌ مِنْهُ والجَنَّةُ حَقٌّ والنَّارُ حَقٌّ أدْخَلَهُ الله الجَنَّةَ عَلى مَا كَانَ مِنَ العَمَلِ.

"Whoever testifies that there is nothing worthy of worship in truth (no God) except Allâh Alone, Who is without (peer or) partner, and that Muhammad is His slave and Messenger, and that 'Iesa (Jesus) is the slave of Allâh, His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise & Hell-fire are realities, Allâh will admit him into Paradise, whatever his deeds might be." (*Sahih Al-Bukhari, Hadith* No. 3252)

'Itbân (رضي الله عنه) narrated that the Prophet صلى الله عليه وسلم said:

«فإنَّ الله حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لاَ إِلٰـهَ إلاَّ الله يَبْتَغِي بِذَلِكَ وَجْهَ الله».

"Indeed Allâh has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allâh', seeking thereby nothing but Allâh's Face (pleasure)." (*Al-Bukhari, Muslim)*.

Abu Sa'id Al-Khudri (رضي الله عنه) narrated that Allâh's Messenger صلى الله عليه وسلم said:

«قَالَ مُوسَى يَا رَبِّ عَلِّمْنِي شَيئاً أذْكُرُكَ وأدْعُوكَ بِهِ قالَ يَا مُوسَى لا إِلٰـهَ إلاَّ الله. قالَ يَا رَبِّ! كُلُّ عِبادِكَ يَقُولونَ هذَا قَالَ يَا مُوسى: لَوْ أنَّ السَّمٰواتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِي وَالأرْضِينَ السَّبْعَ فِي كَفَّةٍ وَلاَ إِلٰـهَ إلاَّ الله فِي كَفَّةٍ مَالَتْ بِهِنَّ لا إِلٰـهَ إلاَّ الله».

"Musa (Moses) عليه السلام said: 'O my *Rabb*, teach me something through which I can remember You and supplicate to You.' Allâh answered: 'Say, O Musa, *Lâ ilâha illa-Allâh*'. Musa said: 'O my *Rabb*, all your slaves say these words'. Allâh said: 'O Musa, if the seven heavens and all they contain other than Me[1] (*Ghairy*) and the seven earths as well, were all put in one side of a scale and *Lâ ilâha illa-Allâh* put in the other the latter would overweigh them.' " [This *Hadith* has been reported by Ibn Hibbân, and Al-Hâkim declared it *Sahih*].

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[1] This phrase (*Ghairy*) is the exception from what is in the heavens. It should not be misunderstood that Allâh is contained within the heavens or earth since He has described Himself in the Qur'ân as the Transcendent, Most High, Above All, i.e. in 2:255, 20:5, 25:59 and many places elsewhere in His Book. Indeed the statement is another proof that Allâh cannot be considered within the creation. [Detailed explanation can be seen in "*Fath-ul-Majid Sharh Kitâb-ut-Tauhid* – Translator].

At-Tirmidhi reports from Anas رضي الله عنه : He heard Allâh's Messenger صلى الله عليه وسلم saying:

«قال الله عزَّ وجلَّ: يَابنَ آدَمَ لَوْ أَتيتَني بِقُرَابِ الأرْضِ خَطَايَا ثُمَّ لَقِيتَني لا تُشْرِكُ بِي شَيئاً لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

"Allâh the Most Exalted said: 'O son of Adam, were you to come to Me with the world full of sins, and meet Me without making anything partner to Me (*Shirk*), I would come to you with a similar amount of forgiveness.' "

Important issues of the Chapter

1) Abundance of Allâh's favour.

2) The abundant reward of *Tauhid* towards Allâh.

3) Besides earning rewards, *Tauhid* recompenses sins.

4) Explanation of the verse 82 in *Surat Al-An'am*.

5) Ponder the five points mentioned in the *Hadith* narrated by Ubâdah (bin As-Sâmit رضي الله عنه).

6) If you look at the *Ahadith* from Ubâdah and 'Itbân (رضي الله عنهما) and what follows altogether, the meanings of *Lâ-ilâha illa-Allâh* become clear to you along with the error of those who are the deceived ones *(Al-Maghrurin)*.

7) Take note of the condition in Itbân's *Hadith*.

8) That the Prophets needed to be apprised of the tremendous virtue of *Lâ ilâha illa-Allâh* (There is no true God but Allâh).

9) The point of overweighing of the *Kalimah* (لا اله الا الله) in respect to all other creation, though many who enunciate it will not get the full weight in their balance.

10) The text showing that there are seven earths like seven heavens.

11) That the seven earths and heavens are full of creatures.

12) Confirmation of the Attributes of Allâh, contrary to the claims of Ash'ariyah.

13) Undoubtedly, if you understand the *Hadith* of Anas (رضي الله عنه), you would understand the statement in the *Hadith* of Itban (رضي الله عنه) :

"Indeed Allâh has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allâh,' seeking thereby nothing but Allâh's Face (pleasure)"

that it constitutes abandonment of *Shirk* practically and not merely confessing *Lâ-ilâha illa-Allâh* by the tongue.

14) Reflection and consideration of the shared characteristics of Muhammad صلى الله عليه وسلم and Iesa عليه السلام both as Prophets and slaves of Allâh.

15) Knowing the peculiarity of Jesus عليه السلام being created as *Kalimat-Allâh* (the Word of Allâh).

16) Knowledge that Jesus عليه السلام is a spirit from Allâh (*Ruhan Minhu*).

17) Knowing the merits of belief in Paradise and Hell.

18) Knowledge of the meaning of the statement (of the Prophet صلى الله عليه وسلم) "... whatever his deeds might be."

19) Knowledge that *Al-Mizân* (the Scale) consists of two sides.

20) What is meant by the mention of the "Face" (of Allâh).

CHAPTER No: 3

Who purifies *Tauhid* (from *Shirk* etc.) will enter Paradise without giving an Account

Allâh the Most Exalted said:

﴿ إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴾

"Verily Abraham (عليه السلام) was indeed a model, devoutly obedient to Allâh, unswervingly true in faith and he was not of those who ascribed partners to Allâh." (16:120)

And He further said:

﴿ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴾

"And those who ascribe not anyone (in worship) as partners with their Lord." (23:59)

Husain bin Abdur-Rahmân narrated:

«كُنْتُ عِنْدَ سَعِيدِ بن جُبَيْرٍ فَقَالَ: أَيُّكُمْ رَأَى الكَوْكَبَ الذِي انْقَضَّ البَارِحَةَ؟ فَقُلْتُ أَنَا ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلاةٍ ولكِنِّي لُدِغْتُ. قَالَ فَمَا صَنَعْتَ؟ قُلْتُ ارْتَقَيْتُ: قَالَ فَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَديثٌ حَدَّثَنَاهُ الشَّعْبِيُّ قَالَ ما حَدَّثَكُم؟ قُلْتُ حَدَّثَنَا عَنْ بُرَيْدَةَ بن الحُصَيْبِ أَنَّهُ قالَ لاَ رُقْيَةَ إلاَّ مِنْ عَيْنٍ أو حُمَةٍ. قَالَ: وقَدْ أَحْسَنَ مَنِ انْتَهَى إلى ما سَمِعَ ولكِنْ حَدَّثَنَا ابنُ عَبَّاسٍ رضي الله عنه عَنِ النَّبيِّ ﷺ أَنَّهُ قَالَ: عُرِضَتْ عَلَيَّ الأُمَمُ فَرَأَيْتُ النَّبيَّ ومَعَهُ الرَّهْطُ والنَّبيَّ وَمَعَهُ الرَّجُلُ والرَّجُلانِ والنَّبيَّ ولَيْسَ مَعَهُ أَحَدٌ. إذْ رُفِعَ لي سَوَادٌ

عَظيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي فَقِيلَ لِي هَذَا مُوسى وَقَوْمُه. فَنَظَرْتُ فَإِذا سَوَادٌ عَظِيمٌ فَقِيلَ لي هذِهِ أُمَّتُكَ ومَعَهُمْ سَبْعُونَ ألفاً يَدْخُلونَ الجَنَّة بِغَيْرِ حِسَابٍ ولاَ عَذَابٍ. ثم نَهَضَ فَدَخَلَ مَنْزِلَهُ فَخَاضَ النَّاسُ فِي أُولئِكَ فَقَالَ بَعْضُهُم فَلَعَلَّهُمُ الذينَ صَحِبُوا رَسُولَ الله ﷺ وقَالَ بعْضُهُمْ فَلعَلَّهُمُ الذيْنَ وُلِدُوا فِي الإسْلاَم فَلَمْ يُشْرِكُوا بِالله شَيْئاً وَذَكَرُوا أشْيَاءَ فَخَرَجَ عَلَيْهِم رَسُولُ الله ﷺ فَأَخْبَرُوهُ فَقَالَ هُمُ الذِينَ لا يَسْتَرقُونَ ولاَ يَكْتَوونَ ولاَ يَتَطَيَّرونَ وعَلَى رَبِّهِمْ يَتَوَكَّلونَ فقَامَ عُكَّاشَةُ بنُ مِحْصَنٍ فقَالَ أُدْعُ الله أنْ يَجْعَلَنِي مِنْهُمْ قَالَ أَنْتَ مِنْهُمْ ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ أُدْعُ الله أنْ يَجْعَلَنِي مِنْهُمْ قَالَ سَبَقَكَ بِهَا عُكَّاشَةُ».

Once when I was with Sa'id bin Jubair, he asked, "Who among you did see the shooting star last night?" I answered, "I had seen it," and then explained that I was not at the prayer at the time because I had been stung by a poisonous scorpion. He said, "What did you then do?" I replied, "I used *Ruqyah*[1] to cure it!" He said, "What compelled you to do that?", I said, "A *Hadith* I heard from Ash-Sha'bi." He asked, "Which

[1] Translator's footnote: To translate *Ruqyah* as 'incantation' may bring to mind connotations of magic or sorcery which are forbidden in Islam. To use the term "By spiritual means" may not convey the meaning in full. [See Ismail L. Faruq's Translation] *Ruqyah* is when a person recites part of the Qur'ân such as *Al-Fatihah* or makes supplication using words transmitted from the authentic *Hadith* of the Prophet (صلى الله عليه وسلم) upon someone. What appears to be a blanket forbiddance of doing so except for the two exceptions mentioned is actually a strong pronouncement of its allowance in these cases. It is confirmed in the authentic *Seerah* that the Prophet (صلى الله عليه وسلم) himself allowed *Ruqyah* in other instances, but he (صلى الله عليه وسلم) admonished against a person doing so for other than himself. **(Ref.** ***Fath-ul-Majid)***

Hadith Sha'bi narrated?" I replied, "He reported from Buraidah bin Al-Husaib, who said that *Ruqyah* is not allowed except for the treatment of 'evil eye' (*'Ain*) and (poisonous) sting." He (Sa'id bin Jubair) said, "He has done well by stopping on what he has heard (i.e. to act according to the knowledge as opposed to ignorance). However Ibn Abbâs narrated us that the Prophet صلى الله عليه وسلم said, 'All the nations were made to pass before me, and I saw a Prophet with a small group with him, and a Prophet with two or three people and a Prophet with none. Then there appeared a large group of people which I took to be my nation (*Ummah*). But I was told that those were of Musa and his people. Later, a larger group appeared and I was told that those were my people. Among them were seventy thousand who would enter Paradise without reckoning or punishment.' The Prophet صلى الله عليه وسلم then got up and went to his house, and the people went into discussion as to who they might be. Some said, 'Perhaps they are the Companions of the Messenger of Allâh.' Others said, 'May be they belong to those who were born in Islam and therefore had never ascribed anyone partner with Allâh.' And while they were exchanging their views like this, the Prophet صلى الله عليه وسلم came out and was informed about the news. He said, 'Those people are those who do not treat themselves with *Ruqyah,* nor do they believe in bad or good omen (from birds etc.), nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord.' On that 'Ukâshah bin Mihsan got up and said (to Prophet صلى الله عليه وسلم), 'Invoke Allâh to make me one of them.' He (صلى الله عليه وسلم) said, 'You are one of them.' Then another man got up and said, 'Invoke Allâh to make me one of them.' He (صلى الله عليه وسلم) said, 'Ukashah has preceded you.' "

Important issues of the Chapter

1) In *Tauhid,* people are classified into various ranks.

2) What is the meaning of 'purification of *Tauhid*'.

3) Ibrahim (عليه السلام) was praised by Allâh for he was not of the polythiests.

4) Allâh praised all those *Auliya* for they did not make anyone with Him as the partner (did not practise polytheism).

5) Keeping away from cauterization and *Ruqyah* is the fullest purification of *Tauhid.*

6) Possessing these characteristics (traits) is *Tawakkul* (trust in Allâh Alone).

7) The deep knowledge of the Companions of Prophet Muhammad صلى الله عليه وسلم who knew that such degree of trust *(Tawakkul)* in Allâh could not be attained without action.

8) This shows how earnest the Companions were in doing good deeds.

9) The superiority of the followers of Muhammad صلى الله عليه وسلم, quantitatively as well as qualitatively.

10) The superiority of the *Ummah* (followers) of Mûsa (عليه السلام).

11) All the *Ummah* (nations) will be paraded before Prophet Muhammad صلى الله عليه وسلم .

12) Every *Ummah* (nation) will be accompanied by its respective Prophet.

13) Generally, few people responded to the call of Prophets.

14) The Prophets, whom nobody responded to, will come alone before Allâh.

15) The substance of these facts is that man should not worry about numbers, neither must he feel proud about huge numbers nor be disheartened by less numbers.

16) The permission of using *Ruqyah* to treat effects of evil eye and poisonous sting.

17) By the *Hadith* "He has done well by stopping on what he has

heard," the depth of knowledge of the predecessors is known, and it is also known that the first *Hadith* does not contradict the second.

18) The avoidance of the predecessors of praising anyone undeservedly.

19) The Prophet's statement that 'You are one of them' is a sign of Prophethood.

20) The excellence of Ukâshah (رضي الله عنه).

21) Using *Ma'areed* (to mention something casually among other things, or a description open to various interpretations).

22) The excellent manners of Prophet Muhammad صلى الله عليه وسلم .

CHAPTER No: 4

Fear of *Shirk* (Polytheism)

Allâh the Almighty said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

"Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases." (4:48, 116)

Prophet Ibrahim عليه السلام said:

﴿ وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴾

"And keep me and my sons away from worshipping idols." (14:35)

It is narrated in the *Hadith* that Allâh's Messenger صلى الله عليه وسلم said:

«أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ الشِّرْكُ الأَصْغَرُ فَسُئِلَ عَنْهُ فقَالَ: الرِّيَاءُ».

"What I fear most for you is a form of *Shirk.*" When asked about it, he said, "*Ar-Riya* (showing off)."

Ibn Mas'ud رضي الله عنه narrated that Prophet Muhammad صلى الله عليه وسلم said:

«مَنْ مَاتَ وهُوَ يَدْعُو مِنْ دُونِ الله نِدًّا دَخَلَ النَّارَ».

"Whoever dies while ascribing partners to Allâh, enters the Hell-fire." (Al-Bukhari)

Muslim reports from Jâbir رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said:

«مَنْ لَقِيَ الله لاَ يُشْرِكُ بِهِ شَيْئاً دَخَلَ الجَنَّةَ وَمَنْ لَقِيَه يُشْرِكُ بِه شَيئاً دَخَلَ النّارَ».

"Whoever meets Allâh (on the Day of Judgement) not having associated anyone with Him (in worship), shall enter Paradise; and whoever meets Him having committed *Shirk* in any way will enter the Hell-fire."

Important issues of the Chapter

1) Fear of *Shirk* (polytheism)

2) Showing off (*Riya*) is a type of *Shirk*.

3) Showing off is a lesser type of *Shirk*.

4) Falling into minor *Shirk* (*Riya*) is more fearful to the righteous and pious people than other matters (because of the ease, one can fall into it due to its being so subtle).

5) Nearness of Paradise and Hell.

6) Combination of the nearness of Paradise and Hell has been stated in the same *Hadith*

7) Whoever meets Allâh (on the Day of the Judgement) having associated nothing with Him, shall enter Paradise; and whoever dies while committing *Shirk* with Allâh in any way shall enter Hell, even though he might have been a great worshipper.

8) The important issue of the invocation of Ibrahim (عليه السلام), for himself and his progeny, being the protection from worship of idols.

9) The acknowledgement of Ibrahim (عليه السلام) of the condition of most people that ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ﴾ "O my Lord, they have indeed led astray many among mankind."

10) An explanation of the meaning of (the *Kalimah*) لا اله الا الله "There is nothing deserving of worship in truth besides Allâh" as reported by Al-Bukhari.

11) The superiority of one who is free from *Shirk*.

CHAPTER No: 5

The Call to testify that there is nothing deserving of Worship in truth except Allâh

Allâh the Exalted said:

﴿ قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴾

"Say you (O Muhammad صلى الله عليه وسلم): 'This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islamic Monotheism) (with sure knowledge), I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh — Islamic Monotheism) with sure knowledge. And Glorified and Exalted is Allâh (above all that they associate as partners with Him), and I am not of the polytheists.' " (12:108)

Ibn Abbâs رضي الله عنهما narrated:

«أنَّ رَسُولَ الله ﷺ لَمَا بَعَثَ مَعَاذاً إلى اليَمَنِ قَالَ لَهُ: إنَّكَ تَأتِي قَوْماً مِنْ أهْلِ الكِتَابِ فَلْيَكُنْ أوَّلَ مَا تَدْعُوهُم إلَيْهِ شَهَادَةُ أنْ لا إلـهَ إلاَّ الله.

When Allâh's Messenger صلى الله عليه وسلم sent Mu'adh (رضي الله عنه) to Yemen, he said, "You will come upon the People of the Book, let your first act be to call them to testify that - There is nothing worthy of worship in truth but Allâh."

And in another version of this tradition (it is said):

« إلى أنْ يُوَحِّدُوا الله فَإنْ هُمْ أطَاعُوكَ لِذَلِكَ فَأعْلِمْهُمْ أنَّ الله افْتَرَضَ عَلَيْهِم خَمسَ صَلَواتٍ فِي كُلِّ يَوْمٍ

ولَيْلَةٍ. فَإنْ هُمْ أَطَاعُوكَ لِذلِكَ فَأعْلِمهُمْ أنَّ الله افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤخَذُ مِنْ أغْنِيَائِهِمْ فَتُرَدُّ عَلى فُقَرائِهِمْ فَإنْ هُمْ أطَاعُوكَ لِذلِكَ فإيَّاكَ وكَرائِمَ أمْوالِهِمْ واتَّقِ دَعْوَةَ المَظْلومِ فَإنَّهُ لَيْسَ بَيْنَهَا وبَيْنَ الله حِجَابٌ».

"To single out Allâh Alone in the worship, i.e. actualize the Oneness (*Tauhid*) of Allâh—if they obey you in this, inform them that Allâh has prescribed for them to offer 5 prayers (*Salat*) every day and night. If they obey you in this, then inform them that Allâh has imposed upon them the duty of *Sadaqah* (*Zakat*) to be levied from their rich and distributed to the poor. If they obey you in this, then be careful not to take the best of their properties (as payment of *Zakat*), and safeguard yourself against the supplication of those who have suffered injustice because there is no veil between his supplication and Allâh." [*Al-Bukhari, Hadith* No. 1389/1425 and *Muslim*]

Both collectors have also reported that Sahl bin Sa'd رضي الله عنه said:

«أنَّ رَسُولَ الله ﷺ قَالَ يَومَ خيبر: لأُعْطِيَنَّ الرَّايَةَ غداً رَجُلاً يُحِبُّ الله ورَسُولَهُ ويُحِبُّهُ الله ورَسُولُهُ يَفْتَحِ الله عَلَى يَدَيْهِ فَبَاتَ النَّاسُ يَدوكُونَ لَيْلَتَهُمْ أيُّهُمْ يُعْطَاهَا؟ فَلَمَّا أصْبَحُوا غَدَوا عَلى رَسُولِ الله ﷺ كُلُّهُم يَرْجُو أنْ يُعْطَاهَا. فَقَالَ أيْنَ عَلي بن أبِي طالبٍ؟ فَقِيلَ هُوَ يَشْتَكِي عَيْنَيهِ فَأرْسَلُوا إلَيهِ فَأُتِيَ بِهِ فَبَصَقَ في عَيْنَيهِ ودَعَا لَهُ فَبَرَأ كَأنْ لَمْ يَكُنْ بِهِ وَجَعٌ. فأعْطَاهُ الرَّايَةَ فَقَالَ انْفُذْ عَلى رِسْلِكَ حتَّى تَنْزِلَ بِسَاحَتِهِم ثُمَّ ادْعُهُمْ إلى الإسْلَامِ وأخْبِرهُمْ بِمَا يَجِبُ عَلَيْهِم مِنْ حَقِّ الله تَعَالى فيهِ. فَوالله لأنْ يَهْدِيَ الله بِكَ رَجُلاً واحِداً خَيرٌ لَكَ مِن حُمْرِ النَّعَمِ».

On the day of Khaibar, Allâh's Messenger صلى الله عليه وسلم asserted, "Tomorrow I shall indeed give the flag to a person who loves Allâh and His Messenger and is loved by Allâh and His Messenger. Allâh will grant victory under his leadership." The people spent the night absorbed in discussing as to whom might the flag be given! In the morning they came eagerly to Allâh's Messenger صلى الله عليه وسلم , each of them hoping to be given the flag. Allâh's Messenger صلى الله عليه وسلم asked, "Where is Ali bin Abi Talib?" They replied, "He is suffering from an eye ailment." He was sent for and brought. Allâh's Messenger صلى الله عليه وسلم then spat in his eyes and prayed for him, where upon he was cured as if he had no previous pains. Allâh's Messenger صلى الله عليه وسلم then gave him the flag and said, "Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allâh in Islam. By Allâh, if He may guide through you a single man to Islam then it is better for you than the red camels."

Important issues of the Chapter

1) It is the way of the followers of Prophet Muhammad صلى الله عليه وسلم to call people to Islam.

2) Stress upon sincerity of intention, for many who supposedly call to the truth merely call to themselves.

3) Calling people to Allâh with sure knowledge is obligatory.

4) Of the signs of the beauty of *Tauhid* is its being free of any blasphemy towards Allâh.

5) The ugliness of *Shirk* is that it vilifies Allâh.

6) Of the most important issues of the chapter is that a Muslim must and should remain aloof from polytheists in order to not become like them even if he does not himself commit *Shirk*.

7) Having *Tauhid* (and calling towards it) is the foremost obligation.

8) We must first begin with *Tauhid* before everything, even *Salat.*

9) The meaning of singling out Allâh Alone in worship and being sincere in His Oneness is the meaning of the *Shahadah "Lâ ilâha illa-Allâh".*

10) Among the people of the Scriptures are some who either have no knowledge of *Tauhid*, or if they do, they don't follow it accordingly.

11) Stress on teaching step by step.

12) The most important issues must be explained first.

13) How to spend *Zakat* (obligatory charity).

14) The scholar (learned) must try to clear away misunderstandings of the learner.

15) The best properties of people must not be taken for *Zakat* (obligatory charity).

16) Beware of the supplication of the oppressed.

17) We are informed that there is no barrier to the supplication of the oppressed one (to be accepted).

18) The afflictions, hardship, hunger and epidemics suffered by the head of all the Prophets and the best of those close to Allâh تعالى are nothing but exact evidences of *Tauhid.*

19) The Prophet's assertion: "I shall indeed give the flag ..." is a sign from among the signs of Prophethood.

20) Applying spit to the eyes of Ali رضي الله عنه and the subsequent cure he received, is another sign of the Prophethood.

21) The superiority of Ali رضي الله عنه.

22) The merits and virtues of the Companions رضي الله عنهم that they kept speculating among themselves throughout the night (as to whom the flag might be handed over to) and their preoccupation with it over the news of lasting victory.

23) An illustration of the faith in *Qadar* - how the predetermined occurs to those who do not seek it and denial to those who wished it all along the night.

24) The manner of the Prophet's advice to Ali رضي الله عنه : "Go to the people with ease and gentleness."

25) Calling to Islam before waging war.

26) Legitimacy of fighting with those who were previously called to Islam but rejected it.

27) Preaching Islam with wisdom as evidenced in his صلى الله عليه وسلم words: "Inform them of the obligations upon them".

28) Recognizing the duty to Allâh in Islam.

29) The reward of a person by whose hand a single man is guided.

30) To swear in support of a juristic verdict.

CHAPTER No: 6

An Explanation of *Tauhid* and the Testimony: *Lâ ilâha illa-Allâh*

Allâh the Almighty said:

﴿ أُوْلَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴾

"Those whom they call upon (like Jesus- son of Mary, Ezra, angels, etc.) desire (for themselves) means of access to their Lord (Allâh) as to which of them should be nearest and they (Jesus, Ezra, angels etc.) hope for His Mercy and fear His Torment. Verily, the Torment of Your Lord is something to be afraid of." (17:57)

And He said:

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ۝ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ۝ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴾

"And (remember) when Abraham (عليه السلام) said to his father and his people: 'Verily, I am innocent of what you worship. Except Him (i.e. I worship none but Allâh Alone), Who did create me and verily, He will guide me.' And he made it (i.e. *Lâ ilaha illa-Allâh*) a Word lasting among his offspring that they may turn back (i.e. to repent to Allâh or receive admonition)." (43:26-28)

Allâh the Almighty said:

﴿ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ ﴾

"They (Jews and Christians) took their rabbis and their

monks to be their lords besides Allâh." (9:31)

He said:

﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ﴾

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh but those who believe love Allâh more (than anything else.)." (2:165)

And in *Sahih* (*Muslim*) it is reported that the Prophet صلى الله عليه وسلم said:

«مَنْ قَالَ لا إلٰـهَ إلاَّ الله وكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ الله حَرُمَ مَالُهُ ودَمُهُ وحِسَابُهُ عَلى الله».

"He who professed that there is no God to be worshipped but Allâh and made a denial of everything which the people worship besides Allâh, his property and blood become inviolable, and his affair rests with Allâh."

Important issues of the Chapter

This chapter contains the greatest and most important of issues namely the explanation of *Tauhid* and the testimony of Faith and a clarification of it through clear matters.

Of them is the verse in *Surah Al-Isra'*. It is a clear rejection to the polytheists who supplicate the righteous ones as well as making clear that to do so is major *Shirk*.

Also the verse in *Surah Al-Barâ'a* clearly shows that the People of the Book took their priests and their rabbis as lords besides Allâh. It is also clear that they were not ordered except to worship a single deity (i.e. Allâh). The explanation of the Verse which has no ambiguity in their obedience to the scholars and other slaves of Allâh in sinful things and not calling or supplicating them.

Additionally is the statement of Ibrahim عليه السلام (as) to the disbelievers wherein he excepted his Lord from other deities:

﴿إِنَّنِي بَرَآءٌ مِّمَّا تَعْبُدُونَ ۝ إِلَّا ٱلَّذِى فَطَرَنِى﴾

"Verily, I am innocent of what you worship except Him, Who did create me." (42:26,27)

Allâh سبحانه mentioned that this disassociation and being free from *Shirk* explain the testimony of *Lâ ilâha illa-Allâh,* for He said:

﴿وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ﴾

"And He made it [i.e. *Lâ ilaha illa-Allâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring that they may turn back." (43:28)

There is the verse of *Surah Al-Baqarah* regarding the disbelievers where Allâh said of them:

﴿وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ﴾

"They will not get out from the Fire" (2:167)

It is mentioned that they love those whom they associate with Allâh, as they love Allâh, and this points to the fact that they do indeed love Allâh tremendously but this nevertheless did not bring them into the fold of Islam. Then how about the one who loves the false deity more than he loves Allâh? How about the one who loves none other than his false deity and has no love for Allâh?

The Prophet (صلى الله عليه وسلم) stated:

"Whoever says *Lâ ilâha illa-Allâh* and rejects all other things that are worshipped besides Allâh, his wealth and his blood are inviolable and his account rests with Allâh."

This is of the weightiest statements clarifying the meaning of *Lâ ilâha illa-Allâh.* It shows that a mere pronouncement does not protect the pronouncer's blood and wealth. It is insufficient to

simply understand its evident meaning and words, to acknowledge it, or even for the pronouncer to call on none other than Allâh, Who is Alone and without partners. Rather, the pronouncer's wealth and blood do not become inviolable until in addition to all of the above, he totally rejects all else that is falsely worshipped besides Allâh. For, if one has doubt or hesitates in this, neither his wealth nor blood is safe. What greater or more splendid an example can be given? What could elucidate the point in more clear manner? What more conclusive argument is there to cut off any dispute of the point?

CHAPTER No: 7

To wear a Ring, Twine, or anything similar to them for prevention or lifting of Harm or Affliction, is an act of *Shirk*

Allâh the Almighty said:

﴿قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَـٰشِفَـٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَـٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ﴾

"Say: Tell me then, the things that you invoke besides Allâh, – if Allâh intended some harm for me, could they remove His harm, or if He (Allâh) intended some mercy for me, could they withhold His Mercy? Say: Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust." (39:38)

Imrân bin Husain رضي الله عنه narrated:

«أنَّ النَّبيَّ ﷺ رأى رَجُلاً فِي يَدِهِ حَلْقَةٌ مِنْ صُفرٍ فقَالَ ﷺ ما هذِهِ؟ قَالَ من الوَاهِنَةِ فقَال: أنْزِعها فإنَّها لا تَزِيْدُكَ إلاَّ وَهْناً فإنَّكَ لَوْ مُتَّ وَهِيَ عَلَيكَ ما أفْلَحْتَ أبَداً».

The Prophet صلى الله عليه وسلم once saw a man with a brass ring on his hand and asked him, "What is this?" The man replied, "To overcome the weakness of old age." He said, "Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed." [This *Hadith* was recorded by Ahmad (bin Hanbal) رحمه الله with a good chain of narrators.]

He also recorded a *Marfu' Hadith*; Uqbah bin Aamir (رضي الله عنه) narrated that Prophet Muhammad صلى الله عليه وسلم said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَلاَ أَتَمَّ اللهُ لَهُ. وَمَنْ تَعَلَّقَ وَدَعَةً فَلا وَدَعَ اللهُ لَهُ».

"Whoever wears talisman or an amulet would never see his wish fulfilled by Allâh. And whoever hangs a sea shell would never get peace and rest."

In an another version the Prophet صلى الله عليه وسلم is reported to have said:

«مَنْ تَعَلَّقَ تَمِيْمَةً فَقَدْ أَشْرَكَ».

"Whoever wears a talisman has committed *Shirk* (polytheism)."

Ibn Abi Hâtim reported about Hudhaifah (رضي الله عنه):

«أَنَّهُ رَأى رَجُلاً فِي يَدِهِ خَيْطٌ مِنَ الحُمَّى فَقَطَعَه وتَلا قَوْلَهُ ﴿وما يُؤمِنُ أَكْثَرُهُم بالله إلاَّ وَهُمْ مُشْرِكُونَ﴾».

He saw a man with a piece of twine on his hand (as a protection or cure from fever) so he cut the twine and read the verse : "Most of them believe in Allâh and still practise *Shirk* (polytheism)." (12:106)

Important issues of the Chapter

1) The strict forbiddance of wearing rings, twines and the like.

2) If the Companion had died wearing such a thing, he would not have succeeded (in the Hereafter). This is a confirmation to the statement of the Companions that minor *Shirk* is greater (worse) than major sins.

3) Ignorance was no excuse.

4) Wearing any such article will not benefit this life. Indeed, it is harmful as was stated by the Prophet (صلى الله عليه وسلم): "It will do nothing except increase weakness."

5) The intense disapproval and censure of whoever does such a deed.

6) The declaration that whoever attaches something to himself will have that thing put in charge of him.

7) The declaration that whoever wears an amulet has committed *Shirk.*

8) Hoping to get cured from fever by using a talisman is *Shirk.*

9) Hudhaifah's reciting the verse of Qur'ân is a clear-cut proof that Companions used to recite the verses dealing with the major *Shirk* to condemn minor *Shirk.* As Ibn Abbâs رضي الله عنهما did by reciting the verse from *Surah Al-Baqarah.* (2:165)

10) Seeking relief against evil eye by using amulets is *Shirk.*

11) The curse upon those who use amulets that their wishes should not be granted by Allâh and those who use shells will not get rest nor peace. That is, Allâh has left them.

CHAPTER No: 8

Ruqa (incantation), Talismans and Amulets

Narrated Abu Bashir Al-Ansâri رضي الله عنه :

«أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فَأَرْسَلَ رَسُولاً أَنْ لاَ يَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِن وَتَرٍ أَوْ قِلاَدَةٌ إِلاَّ قُطِعَتْ».

He was in the company of Allâh's Messenger صلى الله عليه وسلم on one of his journeys. Allâh's Messenger صلى الله عليه وسلم sent a messenger ordering: "There shall not remain any necklace of bowstring or any other kind of necklace round the necks of camels except it is cut off" (Al-Bukhari and Muslim)

Ibn Mas'ud رضي الله عنه narrated that he heard Allâh's Messenger صلى الله عليه وسلم saying:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ».

"*Ar-Ruqa*, *At-Timâ'im* and *At-Tiwalah* are all acts of *Shirk* (polytheism)." (Musnad Ahmad; Abu Dâwud)

At-Tama'im is the act of putting an amulet around the necks of children to save them from the effects of evil eye! If the amulet contains the verses of the Qur'ân or Allâh's Names or Attributes then it is allowed by some ancestors and disallowed by some. Ibn Mas'ud رضي الله عنه was among those who disapproved it.

Ar-Ruqa or *Al-Azâ'im* is the act of reciting incantations, charm etc. Those are allowed in which there is no trace of *Shirk* (polytheism). Prophet Muhammad صلى الله عليه وسلم has permitted it in case of being bitten by poisonous insects or disturbed under the effect of an evil eye. *At-Tiwalah* (bewitchment) is something done by those who claim they can cause a woman to be more beloved by her husband or vice-versa.

Abdullah bin Ukaim narrated the following *Marfu' Hadith*:

«مَنْ تَعَلَّقَ شَيْئاً وُكِلَ إِلَيْهِ».

"Whoever uses, attaches or wears a talisman to himself, will have that talisman put in charge of him" (Ahmad & Trimidhi)

Ahmad reported the tradition of Ruwaifi' (رضي الله عنه) who said that Allâh's Messenger صلى الله عليه وسلم said to him:

«يَا رُوَيْفِعُ! لَعَلَّ الحَيَاةَ سَتَطُولُ بِكَ فَأَخْبِرِ النَّاسَ أَنَّ مَنْ عَقَدَ لِحْيَتَهُ أَو تَقَلَّدَ وَتَراً أَوِ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ فَإِنَّ مُحَمَّداً بَرِيءٌ مِنْهُ».

"O Ruwaifi', it may be that you will live a longer time after me, so inform people that whoever ties a knot in his beard, places any string or cord around the neck (as a charm), or cleans himself (after toilet) with animal dung or bone, then Muhammad صلى الله عليه وسلم has disowned him (has nothing to do with him)."

Sa'id bin Jubair said:

«مَنْ قَطَعَ تَمِيمَةً مِنْ إِنْسَانٍ كَانَ كَعَدْلِ رَقَبَةٍ».

"Whoever cut an amulet or talisman from anyone, it would be equal to liberating a slave."

It was Waki', who recorded it and he reported from Ibrahim Nakh'i that they used to dislike every type of amulets and talismans whether that contained the verses of Qur'ân or anything else. [They were the companions of Abdullah bin Mas'ud (رضي الله عنه)].

Important issues of the Chapter

1) Explanation of incantations (*Ar-Ruqa*) and amulets (*At-Tama'im).*

2) Explanation of bewitchment *(At-Tiwalah).*

3) That all the three above-mentioned are acts of *Shirk* without exception.

4) Reciting an incantation (*Ruqyah*), using words of truth, for seeking protection from evil eye or scorpion bite is not like *Shirk*.

5) *Ulamâ* have different opinions about using the amulets containing the verses of Qur'ân.

6) Putting on necklaces on animals against evil eye amounts to committing *Shirk*.

7) Anyone tieing the bowstring (or committing such practices) has been warned of severe punishment.

8) The reward of a person who cuts off an amulet of someone.

9) The statement of Ibrahim Nakh'i that early Muslims used to avoid amulets whether it contained Qur'ânic verses or anything else is not contradictory as the reference here is to the companions of Abdullah bin Mas'ud رضي الله عنه .

CHAPTER No: 9

Whoever seeks Blessing through a Tree, a Stone, or the like

Allâh the Most Exalted said:

﴿ أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ۝ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴾

"Have you then considered *Al-Lat* and *Al-'Uzza* (the two idols of the pagan Arabs)." And *Manat* (another idol of the pagan Arabs), the other third? (53:19,20)

At-Tirmidhi reported and declared as *Sahih* (sound), that Abu Wâqid Al-Laithi (رضي الله عنه) said:

«خَرَجْنَا مَعَ رَسُولِ الله ﷺ إلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ ولِلْمُشْرِكِينَ سِدْرَةٌ يَعْكُفُونَ عِنْدَهَا ويَنُوطُونَ بِهَا أَسْلِحَتَهُمْ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا يَا رَسُولَ الله! اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتَ أَنْوَاطٍ فَقَالَ رَسُولُ الله ﷺ الله أَكْبَرُ إِنَّهَا السَّنَنُ قُلْتُمْ والذِي نَفْسِي بِيَدِهِ كَمَا قَالَتْ بَنُو إِسْرائِيلَ لِمُوسَى ﴿اجْعَلْ لَنَا إِلَـٰهاً كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلونَ﴾ لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ.

We went out with Allâh's Messenger صلى الله عليه وسلم on the campaign to Hunain while we had just left disblief (*Kufr*) for Islam. The *Mushrikin* had a *Sidra* (lote-tree) that they would stay there and hang their arms on, called *Dhât Anwât*. When we passed a *Sidra*, we asked, "O Messenger of Allâh, won't you make for us another *Dhât Anwât* just like their *Dhât Anwât?*" Allâh's Messenger صلى الله عليه وسلم said, "*Allâhu Akbar* (Allâh is the Most Great)! By the One (Allâh) Who holds my soul in His Hand, verily these are the ways of earlier nations,

you have said exactly as Bani Israel said to Musa (عليه السلام): 'Make for us a god just as their gods.' " He said: " 'Verily you are a people who know not.' (7:138) Certainly you will follow the ways of those who went before you."

Important issues of the Chapter

1) Explanation of the verse (*Surah An-Najm* 53:19,20).

2) The nature of the matter requested by the ompanions رضي الله عنهم (regarding a tree similar to *Dhât-Anwât*).

3) In fact they (Companions رضي الله عنهم) did not act upon it.

4) Their intention was to become closer to Allâh by their act as they thought He would like it.

5) If the Companions رضي الله عنهم were unaware of the nature of their intended act, it stands to reason that other than they (of much lesser status) are more likely to fall into ignorance.

6) For the Companions رضي الله عنهم is the reward of good deeds and the promise of forgiveness that is not for others.

7) The Prophet صلى الله عليه وسلم did not excuse them but denied by saying: "*Allâhu Akḳbar,* these are ways and you would follow those who came before you"— thereby expressing the weightiness of the matter by these three things.

8) This is a major issue which is intended, that the Prophet صلى الله عليه وسلم informed them that their request was like that of Banu Israel when they asked Musa عليه السلام : "Make for us a god."

9) The negation of this act is of the meanings of "There is no true God except Allâh", which being subtle and hidden, was not perceived by them.

10) Swearing made by the Prophet صلى الله عليه وسلم upon the ruling and he did not swear except for a beneficial purpose.

11) *Shirk* is of two types, i.e. major and minor because the Companions were not turned apostates due to their request.

12) Their submission that "we had just left disbelief," tells us that other Companions رضي الله عنهم were not unaware of the matter.
13) The saying of *Allâhu-Akbar* to express surprise. It contradicts those who consider it undesirable *(Makruh)*.
14) To put an end to all possible ways leading to *Shirk* (polytheism).
15) Prohibition of any resemblance with the people of ignorance (disbelievers).
16) A teacher can become unhappy over his students (for the sake of any goodness) while educating.
17) The general tendency of mankind has been expressed by the Prophet صلى الله عليه وسلم by saying: "These are the ways".
18) It is one of the signs of the Prophethood that the events occurred accordingly as he informed.
19) In every place where Allâh has censured the Jews and Christians in the Qur'ân, He has also warned us against those deeds.
20) The Companions رضى الله عنهم knew this principle that worships were based on direct commandment. It therefore, become a reminder concerning questions pertinent to the grave. The question (to be asked of the dead) "Who is your Lord"? is clear. The second question "Who is your Prophet?" depends on the information of the Prophet صلى الله عليه وسلم regarding unseen. But the third question "Which is your religion" is related to their (the Jews) request (from Musa عليه السلام). "Make for us a god".
21) That the ways of the People of the Book are condemned as those of polytheists.
22) The one who has moved from falsehood (i.e. became Muslim) and get accustomed to certain beliefs or habits is not totally safe from having remnants of these habits as is evidenced in their (the Companions) words "and we had just left disbelief *(Kufr)*."

CHAPTER No: 10

Slaughtering for other than Allâh

Allâh the Exalted said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

"Say: Verily my prayer, my sacrifice, my living, and my dying are for Allâh, the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims." (6:162,163)

Allâh the Exalted also said:

﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴾

"Therefore turn in prayer to your Lord and sacrifice (to Him only)". (108:2)

Muslim reports that Ali bin Abi Tâlib رضي الله عنه said:

«حَدَّثَنِي رَسُولُ اللهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ: لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ. لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيْهِ. لَعَنَ اللهُ مَنْ آوَى مُحْدِثاً. لَعَنَ اللهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ».

"Allâh's Messenger صلى الله عليه وسلم informed me about four Judgements (of Allâh): (1) Allâh's curse is upon the one who slaughters (devoting his sacrifice) to anything other than Allâh; (2) Allâh's curse is upon the one who curses his own parents; (3) Allâh's curse is upon the one who shelters an heretic (who has brought a *Bid'ah* in religion); (4) Allâh's curse is upon the one who alters the landmarks (who changes boundary lines)."

Ahmad reports that Târiq bin Shihâb narrated that Allâh's Messenger صلى الله عليه وسلم said:

«دَخَلَ الجَنَّةَ رَجُلٌ فِي ذُبَابٍ وَدَخَلَ النَّارَ رَجُلٌ فِي ذُبَابٍ. قَالُوا وَكَيْفَ ذَلِكَ يَا رَسُولَ اللهِ ﷺ قَالَ مَرَّ رَجُلانِ عَلى قَوْمٍ لَهُمْ صَنَمٌ لا يُجَاوِزُهُ أَحَدٌ حتَّى يُقَرِّبَ لَهُ شَيئاً فقَالوا لأَحَدِهِمَا قَرِّبْ قَالَ لَيْسَ عِندِي شَيءٌ أُقَرِّبُ قَالوُا لَهُ قَرِّب وَلَوْ ذُبَاباً. فَقَرَّب ذُبَاباً فَخَلُّوا سَبِيلَهُ فَدَخَلَ النَّارَ. وَقَالوا للآخرِ قَرِّب. فَقَالَ مَا كُنْتُ لأُقَرِّبَ لأَحَدٍ شَيْئاً دُوْنَ اللهِ عزَّ وجَلَّ فضَرَبُوا عُنُقَهُ فَدَخَلَ الجَنَّةَ».

"A man entered Paradise because of a fly, and a man entered Hell-fire because of a fly." They (the Companions) asked, "How was that possible O Messenger of Allâh?" He said, "Two men passed by the people who had an idol by which they would not allow anyone to pass without making sacrifice to it. They ordered one man to make a sacrifice. He said, 'I have nothing to present as an offering.' The people told him, 'Sacrifice something, even if it be a fly.' So he presented a fly (to their idol). They opened the way for him, and thus he entered the Hell-fire. They said to the other man, 'Sacrifice something.' He said, 'I will never sacrifice anything to any other than Allâh, Most Majestic and Glorious.' So they struck his throat and killed him; and he, therefore, entered Paradise." (Ahmad)

Inportant Points

1) Explanation of the verse:

﴿ إِنَّ صَلَاتِي وَنُسُكِي ﴾

"Verily my prayer, my sacrifice..." (6:162)

2) Explanation of the verse:

﴿ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴾

"Therefore turn in prayer to your Lord and sacrifice to Him only." (108:2)

3) The beginning of the principle of cursing from those who sacrifice to other than Allâh.

4) Curse is upon those who curse their parents (by cursing other parents and, in turn, the latter curses his parents).

5) Cursed is the person who shelters the heretic (*Muhdith*) in religion that is, he innovates something that is necessarily only Allâh's right to do and he seeks shelter with someone who assists him in it.

6) Curse upon him who unjustly alters the landmark, i.e. the boundaries that differentiate one person's land from his neighbour's, and changes those borders to encroach upon that land or obstruct it.

7) The difference between a specific curse and a curse upon the disobedients and rebels in general.

8) The tremendous story of the fly.

9) The person who presented a fly to the idol went to Hell though not intending to do such an act (beforehand). Indeed, he did it to save himself from the threat of idolaters.

10) Knowing the extent of how hated *Shirk* is to the hearts of the believers seeing how the man was patient in facing execution and he did not give in to their demand in spite of the fact that they only demanded an external act from him.

11) The man who went to Hell-fire was a Muslim. If he would have been a disbeliever (*Kafir*), the Prophet صلى الله عليه وسلم would not have said: "He went to Hell merely for a fly."

12) This is a confirmation of the *Hadith* "Paradise is closer to you than the laces of your shoes and the Hell-fire is likewise".

13) The action of the heart is aimed, even among the idol worshippers.

CHAPTER No: 11

Make no Animal Sacrifice for Allâh in a place where Sacrifice is made for other than Allâh

The Statement of Allâh the Exalted:

﴿ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴾

"Never stand you there in. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (i.e. to be considered as soap) and water from urine and stools, after answering the call of nature]." (9:108)

Thâbit bin Dahhak رضي الله عنه said:

«نَذَرَ رَجُلٌ أَنْ يَنْحَرَ إِبِلاً بِبُوانَةَ فَسَأَلَ النَّبِيَّ ﷺ فَقالَ: هَلْ كَانَ فيهَا وَثَنٌ منْ أوثَانِ الجَاهِلِيَّةِ يُعْبَدُ؟ قَالُوا لا. قَالَ؛ فهَلْ كَانَ فيهَا عِيدٌ مِنْ أعْيَادِهِمْ؟ قَالوا لا. فقَال رَسُولُ الله ﷺ أَوْفِ بِنَذْرِكَ فإِنَّهُ لاَ وَفَاءَ لِنَذْرٍ فِي مَعْصيَةِ الله. ولاَ فيمَا لاَ يَمْلِكُ ابنُ آدمَ».

A man made a vow to sacrifice a camel at a place called Buwanah, so he asked the Prophet صلى الله عليه وسلم about it. He said, "Did the place have any idol which is worshipped, of the idols of *Jahiliyah*?" They answered, "No". The Prophet صلى الله عليه وسلم asked again, "Did the disbelievers hold any of their recurring festivities there?" They answered, "No."

Allâh's Messenger صلى الله عليه وسلم then said, "Fulfill your vow. Verily there is no fulfilling of a vow made in disobedience to Allâh, nor one that is beyond a person's capacity." [Reported by Abu Dâwud on the conditions of verification of Al-Bukhari and Muslim].

Important issues of the Chapter

1) The explanation of the verse:

   "Never stand you therein." (9:108)

2) That disobedience of Allâh leaves impressions on the earth as does obedience.

3) A problematic issue should be answered by a clear issue to eliminate any lack of clarity.

4) One who gives a religious verdict (*Mufti*) may ask for details if needed.

5) Vows can be specified for a particular place so long as that place is free from anything that would prohibit doing so.

6) It is prohibited to fulfill the vows in a place, if there were present any idol of the idols of the times of ignorance even being a long time idolatry has been ended.

7) It is prohibited to fulfill the vows in a place where disbelievers had celebrated any of their recurring festivities even it was stopped since a long time.

8) A vow cannot be fulfilled what was made for any such place because it is considered a vow of disobedience (to Allâh).

9) A warning against resembling the polytheists in their celebrations even if not intended (i.e. the Muslims intention would not be the same as that of the polytheists).

10) There is no valid vow in disobedience to Allâh.

11) No vow is valid for that beyond the possession of a person.[1]

[1] Literally the children of Adam.

CHAPTER No: 12

To vow to other than Allâh is an act of *Shirk*

Allâh the Most Exalted said:

﴿يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا﴾

"They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading." (76:7)

Allâh the Most Exalted also said:

﴿وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ﴾

"And whatever you spend for spendings (e.g. in *Sadaqah* — charity etc. for Allâh's cause) or whatever vow you make, be sure Allâh knows it all." (2:270)

Narrated 'Aishah رضي الله عنها that Allâh's Messenger صلى الله عليه وسلم said:

«مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ. وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلاَ يَعْصِه».

"Whoever vows that he will be obedient to Allâh, he should be obedient to Him; and whoever made a vow that he will disobey Allâh, he should not disobey Him". (Al-Bukhari)

Important issues of the Chapter

1) Fulfillment of the vow is obligatory.

2) Since it is approved that making a vow is an act of worship to Allâh, then directing a vow to other than Allâh is committing *Shirk*.

3) Any vow based on disobedience (to Allâh the Almighty) is impermissible to be carried out.

CHAPTER No: 13

To seek Refuge in other than Allâh is a part of *Shirk*

Allâh the Most Exalted said:

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

"And verily, there were men among mankind who took shelter with the male jinns, but they (jinns) increased them (mankind) in sin and disbelief." (72:6)

Muslim reports that Khawlah bint Hakim (رضي الله عنها) said, I heard Allâh's Messenger صلى الله عليه وسلم say:

«مَنْ نَزَلَ مَنْزِلاً فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيءٌ حَتَّى يَرْحَلَ مِنْ مَنْزِلِهِ ذَلِكَ».

"Whoever goes into a dwelling and says (while entering it): 'I seek refuge in Allâh's perfect words from the evil (of those creatures) which He created', no harm shall befall him until he departs from that place." (Muslim)

Important issues of the Chapter

1) Explanation of the verse from *Surah Al-Jinn* (72:6).
2) Seeking refuge in others than Allâh is a part of *Shirk* (polytheism).
3) Using this *Hadith* as a proof: For, the scholars use it to prove that the Words of Allâh are not creatures. They say this because to seek refuge in creatures is *Shirk*.
4) The superiority of this invocation despite its being short.
5) Though it may be that one can achieve some worldly benefit from a thing, as prevention from a harm or evil, or gaining some advantage or good, but it does not mean that it (dependence on such) is not *Shirk*.

CHAPTER No: 14

To seek help in other than Allâh (*Istighatha*) or to invoke other than Him is an act of *Shirk*

Allâh the Most Exalted said:

﴿ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ۝ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴾

"And invoke not besides Allâh any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zalimûn* (polytheists and wrong-doers). And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful." (10:106, 107)

And He said:

﴿ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ﴾

"You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone) and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back." (29:17)

He the Almighty said:

﴿ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ۝ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا لَهُمْ أَعْدَآءً وَكَانُوا بِعِبَادَتِهِمْ كَٰفِرِينَ ﴾

"And who is more astray than one who calls (invokes) besides Allâh, such as will not answer him till the Day of Resurrection; and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping." (46: 5,6)

Allâh, the Most Exalted said:

﴿ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴾

"Is not He Who responds to the distressed one, when he calls Him; and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allâh? Little is that you remember!" (27:62)

At-Tabarâni narrates with his *Isnâd* (chain of the narrators):

«أَنَّهُ كَانَ فِي زَمَنِ النَّبِيِّ ﷺ مُنَافِقٌ يُؤْذِي المُؤْمِنِينَ فَقَالَ بَعْضُهُم: قُومُوا بِنَا نَسْتَغِيثُ بِرَسُولِ الله ﷺ مِنْ هذَا المُنَافِقِ فَقَالَ النَّبِيُّ ﷺ إِنَّهُ لاَ يُسْتَغَاثُ بِي وإِنَّمَا يُسْتَغَاثُ بالله».

During the days of the Prophet صلى الله عليه وسلم there was a hypocrite who used to harm the believers, some of them (the believers) said, "Come (support) with us while we appeal to Allâh's Messenger صلى الله عليه وسلم for assistance against this hypocrite." The Prophet صلى الله عليه وسلم replied, "Verily, no one should seek to me for assistance. Indeed, it is Allâh Who is to be sought for assistance and help."

Important issues of the Chapter

1) To attach supplication or invocation (*Du'a*) with seeking assistance (*Istigatha*) through conjunction is to attach a general matter to one which is specific.

2) Explanation of the verse:

﴿ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ﴾

"And invoke not besides Allâh any that will neither profit you nor hurt you..." (10: 106).

3) This is the greater *Shirk*.

4) The most pious person, if he calls for help other than Allâh, even for the gratification of someone else, he will become one of the *Zâlimun* (wrong-doers, polytheists).

5) Explanation of the verse following (10:107).

6) Calling others for help besides Allâh is of no benefit in this world and besides that it is disbelief (*Kufr*).

7) Explanation of the Verse 29: 17.

8) Requesting sustenance and provisions should be done to none other than from Allâh. Just as Paradise can be requested from none other than Him.

9) Explanation of the fourth Verse 46:5.

10) There is none more misguided than the one who calls on others than Allâh.

11) To whom the call is made (besides Allâh) is unaware of the supplications of the caller; he knows nothing about it.

12) That call will be the cause of anger and enmity of the one called towards the caller.

13) The call is named as worship of the one called on.

14) The one called upon will deny and reject this act of worship towards him.

15) This is why such a supplicant is the most astray of the people.

16) Explanation of the fifth Verse 27: 62.

17) Astonishing is the admission of idolaters that none relieves the one in distress other than Allâh. That is why, they call upon Him in times of extreme difficulty with the utmost religious sincerity.

18) The protection of the Chosen One صلى الله عليه وسلم means the protection of *Tauhid* and being mindful towards Allâh.

CHAPTER No: 15

(The created one could not be an object of worship)

Allâh the Almighty said:

﴿ أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ○ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسَهُمْ يَنصُرُونَ ﴾

"Do they attribute as partners to Allâh those who created nothing but they themselves are created? No help can they give them, nor can they help themselves." (7:191,192)

Allâh the Most Exalted said:

﴿ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ○ إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴾

"And those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of each and everything)." (35:13,14)

It is reported in the *Sahih* (i.e. *Al-Bukhâri* and *Muslim*) from Anas (رضى الله عنه) who narrated:

«شُجَّ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ وكُسِرَتْ رُبَاعِيَّتُهُ، فَقَالَ كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ﴾».

The Prophet صلى الله عليه وسلم was hit on the day of Uhud (the battle

of Uhud) and his teeth were broken. So he said, "How can a people succeed who hit their Prophet?" The verse (3:128) was then revealed: "Not for you (O Muhammad, but for Allâh) is the decision."

Also reported therein from Ibn Umar رضي الله عنهما :

«أنَّه سَمع رسول الله ﷺ يقول إذا رَفَعَ رأسه من الركوع في الركعةِ الأخيرةِ من الفجرِ: اللهُمَّ العَنْ فُلاناً وفُلاناً بَعْدَ مَا يَقُولُ سَمِعَ الله لِمَنْ حَمِدَه ربَّنَا ولَكَ الحَمْدُ فأنْزَلَ الله: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيءٌ﴾».

He heard Allâh's Messenger صلى الله عليه وسلم say when he raised his head from bowing in the last *Rak'at* of the *Fajr* prayer: "O Allâh,curse so-and-so." Then Allâh revealed: "Not for you (O Muhammad,but for Allâh) is the decision."

In another narration:

«يَدْعُو عَلى صَفْوانَ بن أُمَيَّةَ وُسهَيْل بن عَمرٍو والحَارِثَ بن هِشَام فَنَزَلتْ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيءٌ﴾».

"He صلى الله عليه وسلم invoked Allâh against Safwân bin Umaiyah and Suhail bin 'Amr and Al-Hârith bin Hishâm", then the verse was revealed: 'Not for you (O Muhammad, but for Allâh) is the decision.' "

It is also reported in the *Sahih Al-Bukhari* and *Muslim* from Abu Hurairah رضي الله عنه who said:

«قامَ رَسُولُ الله ﷺ حِينَ أُنْزِلَ عَلَيهِ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ أَوْ كَلِمَةً نَحْوَهَا: اشتَرُوا أَنْفُسَكُم لا أُغْنِي عَنْكُمْ مِنَ الله شَيئاً. يَا عَبَّاسَ بنَ عَبدِ المُطَّلِبِ! لا أُغْنِي عَنْكَ مِـنَ الله شَيئـاً. يَـا صَفِيَّــة عَمَّــةَ رَسُــولِ الله لا أُغْنِـي

عَنْكِ مِنَ اللهِ شَيئاً. ويا فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَلِينِي مِنْ مَالِي مَا شِئْتِ لا أُغْنِي عَنْكِ مِنَ اللهِ شَيئاً».

Allâh's Messenger صلى الله عليه وسلم stood up when it was revealed to him: "And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred." (26:214) and (صلى الله عليه وسلم) said, "O people of Quraish" — or words similar to that - "sell your own souls. I will not be of any help to you before Allâh; O Abbâs bin Abdul-Muttalib, I will not be of any help to you before Allâh; O Safiyah, aunt of Allâh's Messenger, I will not be of any help to you before Allâh; O Fatimah, daughter of Muhammad, ask of my wealth what you wish, I will be of no avail to you before Allâh."

Important issues of the Chapter

1) An explanation of the two verses (7:120 and 35:13,14).
2) The story of Uhud.
3) *Qunut* (supplication) of Allâh's Messenger صلى الله عليه وسلم in the prayer (against someones) and saying *Amin* of the Companions (رضى الله عنهم) behind him.
4) The ones who were supplicated against, were disbelievers (*Kuffâr*).
5) They (Quraish) did things that most other of the disbelievers had not done such as causing injury to the head of their Prophet and being intent upon his murder. Also mutilation of those killed in battle though they were their cousins.
6) Allâh revealed to him in relation to this:

﴿ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ ﴾

"Not for you (O Muhammad,but for Allâh) is the decision."

7) His (Allâh's) Statement:

﴿ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ ﴾

"He turns in mercy to (pardons) them or punishes them"

and He did turn toward them and they believed.

8) *Al-Qunut* (invoking Allâh against someones) in time of disaster.

9) Specifically naming the ones who are being invoked against in the prayers by their names and the names of their fathers.

10) Cursing someone in particular in the *Qunut.*

11) Circumstances of the Prophet صلى الله عليه وسلم at the time of the revelation to him of:

﴿ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴾

"And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred." (26:214)

12) The seriousness of the Prophet صلى الله عليه وسلم to the issue that insanity was attributed to him, and likewise is the case of a Muslim who does so now.

13) His (the Prophet's) statement to those close and far to him: "I will be of no avail to you before Allâh" to the extent that he said: "O Fatimah, daughter of Muhammad, I will not be of any avail to you before Allâh." If he made this clear while he was the leader of the Messengers that he (صلى الله عليه وسلم) could not avail the best of women of this world, and a man believes that he صلى الله عليه وسلم does not speak but truth, — then he looks at what has occurred in the hearts of the people of position today, the issue of *Tauhid* would be clear, and so the strangeness of the religion.[1]

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[1] Reference is made to the *Hadith*: "Islam began as something strange and it will again return to being something strange, so may Allâh bless the strangers (that they be beneath a tree of Paradise)."

CHAPTER No: 16

(What the Lord has said)

Allâh the Most Exalted said:

﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾

"Until when fear is banished from their hearts they say: 'What is it that your Lord has said?" They say: 'The Truth, and He is the Most High, the Most Great.' " (34:23)

And in *Sahih* (Al-Bukhari) it is reported that Abu Hurairah narrated that the Prophet صلى الله عليه وسلم said:

«إذَا قَضَى اللهُ الأمْرَ فِي السَّماءِ ضَرَبَتِ الملائِكَةُ بِأجْنِحَتِهَا خُضْعاناً لِقَوْلِهِ كأنَّهُ سِلْسِلَةٌ عَلى صَفْوانٍ يَنْفُذُهُمْ ذَلِكَ. حتَّى إذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالوا الحَقَّ وهُوَ العَلِيُّ الكَبِيرُ فَيَسْمَعُهَا مُستَرِقُ السَّمْعِ. ومُسْتَرِقُ السَّمْعِ هكَذَا بَعْضُهُ فَوْقَ بَعْضٍ. وصَفَهُ سُفْيَانُ بِكَفِّهِ فَحرَّفَهَا وَبَدَّدَ بَيْنَ أصَابِعِهِ فَيَسْمَعُ الكَلِمَةَ فَيُلْقِيهَا إلى مَنْ تَحْتَه ثُمَّ يُلْقِيهَا الآخَرُ إلى مَنْ تَحْتَه حتَّى يُلْقِيهَا عَلى لِسَانِ السَّاحِرِ أو الكَاهِنِ فَرُبَّمَا أدْرَكَهُ الشِّهابُ قَبْلَ أنْ يُلْقِيهَا. ورُبَّما ألْقَاهَا قَبْلَ أنْ يُدرِكهُ فَيَكْذِبُ مَعَهَا مائَةَ كَذْبَةٍ فَيُقَالُ ألَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وكَذَا كَذَا وكَذَا فَيصدَّقُ بِتِلْكَ الكَلِمَةِ التي سُمِعَتْ مِنَ السَّماءِ».

When Allâh decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their hearts, they

say, "What is that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." (34:23) Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other (Sufyân, a sub-narrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him, and the second will convey it to that who is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, "Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?" So that magician is said to have told the truth because of the Statement which has been heard from the heavens.

An-Nauwâs bin Sam'ân رضى الله عنه narrated that Allâh's Messenger صلى الله عليه وسلم said:

«إِذَا أَرادَ اللهُ تَعَالى أَنْ يُوحِيَ بالأَمْرِ تَكَلَّمَ بالوَحْيِ أَخَذَتِ السَّمواتُ مِنْهُ رَجْفَةً أَوْ قَالَ رَعْدَةً خَوفاً مِنَ اللهِ تعالى. فَإِذَا سَمِعَ ذَلِكَ أَهْلُ السَّمواتِ صُعِقُوا وخَرُّوا للهِ سُجَّداً فَيَكونُ أَوَّلَ مَنْ يَرْفَعُ رأسَهُ جِبريلُ فَيُكَلِّمُهُ اللهُ مِنْ وَحْيِهِ بِمَا أَرَادَ. ثُمَّ يَمُرُّ جِبريْلُ عَلَى المَلائِكَةِ كُلَّمَا مَرَّ بِسَماءٍ سَأَلَهُ مَلائِكَتُهَا مَاذا قَالَ رَبُّنَا يَا جِبْرِيلُ، فَيَقُولُ جِبريلُ: قَالَ الحَقَّ وهُوَ العَلِيُّ الكَبيرُ. فَيَقُولونَ كُلُّهُمْ مِثْلَ مَا قَالَ جِبْرِيلُ. فَيَنْتَهِي جِبريلُ بالوَحْيِ إلى حَيْثُ أَمَرَهُ اللهُ تعالى».

"When Allâh wishes to reveal something to man, He speaks out the words to be revealed. At this, the heavens shake strongly in fear of Him. When the Words of Allâh fall upon the inhabitants of heaven, they are taken by shock and fall

prostrate. The first of them to raise his head is the angel Jibrael whom Allâh speaks out of the revelation what He wishes. Then Jibrael passes by the other angels in different heavens, and is asked at each station, 'What did our Lord say, O Jibrael?' He answers: 'He said the Truth; He is the Most High, the Most Great' and all repeat the same after him. Then Jibrael moves on to the destination with the revelation, to where commanded by Allâh the Most High."

Important issues of the Chapter

1) Explanation of the Verse 34:23.

2) In this verse is a proof for the invalidation of *Shirk*. Especially regarding what is attached to those righteous people (i.e. of the supplications of the ignorant toward them). It is said that this verse cuts the roots of the tree of *Shirk* in the heart.

3) Explanation of Allâh's Words:

﴿قَالُوا۟ ٱلْحَقَّ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾

"They say: 'The truth, and He is the Most High, the Most Great.' "

4) The reason for their question about that (verse).

5) That Jibrael (Gabriel) عليه السلام answered their question after that by his words "He said such and such".

6) The description of the fact that Jibrael (Gabriel) عليه السلام was the first to raise his head (to attend to the revelation of Allâh).

7) Jibrael (Gabriel) عليه السلام answers to all angels of the heavens for they all question him.

8) Unconsciousness occurs to all the dwellers of the heavens.

9) Trembling of the heavens due to the Words of Allâh.

10) That Jibrael (Gabriel) عليه السلام is the one who conveys the revelation to wherever Allâh commands.

11) Eavesdropping of heavenly discussion by devils.

12) State of standing of Jinns atop of one another.

13) Falling down of shooting stars.

14) The shooting star sometimes hits the devil before he conveys the stolen message and sometimes he reaches the ear of his human friend before he is struck.

15) Sometimes the soothsayer may relay the truth.

16) The soothsayer mixes the truth with a hundred lies.

17) His lies are not believed except for the word (of truth) which was heard from heaven.

18) The acceptance of falsehood by the human nature. How they hang onto one truth and not consider the 100 lies.

19) How they pass the word to one another, memorize it and use it as evidence (for other lies).

20) Affirmation of the Divine Attributes of Allâh, in opposition to denials of the *Ash'ariyah*[1] and *Mu'attilah.*

21) That the trembling and shaking of the heavens is due to the fear of Allâh the Almighty.

22) Angels fall down in prostration for Allâh.

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[1] One of their beliefs is to nullify Allâh's Attribute of having speech. *Ahlus-Sunnah* is firm upon the principle of affirming these names and attributes that are mentioned by Allâh and His Prophet صلى الله عليه وسلم. However, without negating their evident meaning, saying exactly how, or making any similitude with the creation.

CHAPTER No: 17

The Intercession

Allâh the Almighty said:

﴿ وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴾

"And warn therewith those who fear that they will be gathered before their Lord, when there will neither be a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him." (6:51)

Allâh the Almighty said:

﴿ قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ﴾

"Say: To Allâh belongs all intercession." (39:44)

Allâh the Almighty said:

﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾

"Who is he that can intercede with Him except with His Permission..." (2:255)

He said:

﴿ ۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴾

"And there are many angels in the heavens whose intercession will avail nothing except after Allâh has given leave for whom He wills and pleases." (53:26)

He said:

﴿ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى

﴿ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ۝ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

"Say: Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits..." (34:22,23)

Abul-Abbâs[1] said that Allâh has equally negated all that the *Mushrikin* have attached (to their false gods). For He has negated that anyone has any dominion or any share of it besides Him, or that there is any assistant to Allâh. And that there is nothing to remain except intercession. It is clear that there will be no benefit to anyone except for who has been granted permission by the Lord as He stated:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ﴾

"They will not be able to intercede except for him with whom He is pleased" (21:28)

And for this reason the intercession that the *Mushrikin* believe in is rejected on the Day of Resurrection, as it is rejected by the Qur'ân and as the Prophet صلى الله عليه وسلم informed us:

«أنَّهُ يَأتِي فَيَسْجُدُ لِرَبِّهِ ويَحْمَدُهُ لاَ يَبْدَأُ بالشَّفَاعَةِ أوّلاً ثُمَّ يُقَالُ لَهُ: ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ وَسَلْ تُعْطَ واشْفَعْ تُشَفَّعْ».

He will come and prostrate to his Lord and praise Him, and he will not begin with intercession at first. It will be said afterwards: "Raise your head, speak and it will be heard, ask and you will be given, intercede and intercession will be granted."

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[1] Sheikh-ul-Islam Ibn Taimiyah, Ahmad bin Abdul-Haleem bin Abdus-Salâm — see *Fath-ul-Majeed*, page 168.

Abu Hurairah رضي الله عنه asked the Prophet صلى الله عليه وسلم :

«مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَا رَسُولَ اللهِ؟ قَالَ مَنْ قَالَ لاَ إِلَـٰهَ إِلاَّ اللهُ خَالِصاً مِنْ قَلْبِهِ».

"Who will be the happiest of people with your intercession?" He (the Prophet صلى الله عليه وسلم) said, "Whoever said *Lâ ilâha illa-Allâh* sincerely with pure intention from his heart."

So this intercession is for those people with pure intent, if Allâh so wills, and it will not be for those who commit *Shirk.*

The essence of the matter is that it is Allâh, Who is above all imperfections, Who favours the people sincere in their worship and forgives them through the medium of the invocation of whoever He has given permission to intercede as an honour to him and to confer upon him the Highest Place (*Al-Maqam-al-Mahmud*).

The intercession which is rejected and denied in the Qur'ân is that which involves *Shirk,* and this is why intercession is confirmed and affirmed by the permission of Allâh in many places. The Prophet صلى الله عليه وسلم made it clear that this intercession will not be for other than the people of *Tauhid* (Islamic Monotheism) and *Ikhlâs* (sincerity in the religion of Islam).

Important issues of the Chapter

1) Explanation of the verses mentioned.

2) Description of rejected intercession.

3) Description of affirmed intercession.

4) The "Greatest Intercession" being the "Highest Place" (of the Prophet صلى الله عليه وسلم).

5) A description of what the Prophet (صلى الله عليه وسلم) will do (on the Day of Judgement) and that he will not begin by making intercession, rather he will prostrate and when he is given permission he will intercede.

6) Who would be the happiest of people with the intercession of the Prophet صلى الله عليه وسلم.
7) Intercession will not at all be for whoever committed *Shirk*.
8) Clarification of the real state of intercession.

CHAPTER No:18

(Allâh guides whom He wills)

Allâh the Almighty stated:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴾

"Verily, you (O Muhammad) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided." (28:56)

In the *Sahih*, Ibn Al-Musaiyab has reported from his father:

«قالَ لَمَّا حضَرَتْ أبَا طَالبِ الوَفَاةُ جَاءَهُ رَسُولُ الله ﷺ وعِنْدَهُ عَبْدُ الله بنُ أُمَيَّةَ وأبُو جَهْلٍ فقَالَ لَهُ يَا عَمِّ! قُلْ لا إلـهَ إلاَّ الله كَلِمَةً أُحاجُّ لَكَ بِهَا عِنْدَ الله، فقَالا لَهُ أتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فأعَادَ عَلَيْهِ النَّبيُّ ﷺ فأعَادَا فكَانَ آخِرُ مَا قَالَ، هُوَ عَلى مِلَّةِ عَبْدِ المُطَّلِبِ وأبَى أنْ يَقُولَ لا إلـهَ إلاَّ الله. فقَالَ النَّبيُّ ﷺ لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ. فأنْزَلَ الله عزَّ وجلَّ: ﴿مَا كَانَ للنَّبيِّ والذِينَ آمَنُوا أنْ يَسْتَغْفِرُوا للمُشْرِكينَ ولَوْ كَانُوا أُولِي قُرْبَى﴾. وأنزلَ الله في أبي طَالِبٍ: ﴿إنَّكَ لا تَهْدِي مَنْ أحْبَبْتَ ولكِنَّ الله يَهْدِي مَنْ يَشَاءُ وَهُوَ أعلَمُ بِالمُهتَدِينَ﴾.

When death approached Abu Tâlib, Allâh's Messenger صلى الله عليه وسلم came to him and found 'Abdullah bin Abi Umaiyah and Abu Jahl in his company. The Prophet said, "O uncle, say: 'There is no true god except Allâh', a word which will enable me to plead for you with Him." The two of them said, "Would you forsake the religion of (your father) 'Abdul-Muttalib?" The Prophet repeated (the request) and the two of

them also repeated (their question). The final word of Abu Tâlib was about being on the religion of 'Abdul-Muttalib and he refused to say: *La ilaha illa-Allâh*. The Prophet صلى الله عليه وسلم said, "But I shall continue to pray for your forgiveness as long as I am not prohibited to do so." It was then that Allâh the Almighty revealed the verse: "It is not (proper) for the Prophet and those who believe, to ask Allâh's forgiveness for the *Mushrikin* even though they be of kin." (9:113) Allâh also revealed concerning Abu Tâlib: "Verily, you (O Muhammad) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided ones." (28:56)

Important issues of the Chapter

1) Explanation of the verse:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُ ﴾

"Verily, you (O Muhammad) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided ones." (28:56).

2) Explanation of the verse:

﴿ مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴾

"It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." (9:113).

3. It is a major issue in the explanation of the statement of the Prophet صلى الله عليه وسلم: "Say *Lâ ilâha illa-Allâh*." Differing with those who claim to be possessing (religious) knowledge. (They claim it sufficient to be forgiven by merely uttering *Kalimah*).

4) Abu Jahl and those who were with him knew full well the

intent of the Prophet (صلى الله عليه وسلم) when he said to the man (his uncle) "Say *Lâ ilâha illa-Allâh.*" May Allâh denounce the ones who were less knowledgeable than Abu Jahl regarding Islam.

5) The eagerness and intense desire of the Prophet صلى الله عليه وسلم to convert his uncle to Islam.

6) The denial of those who claim that Abdul-Muttalib and his forefathers were Muslims.

7) Allâh did not forgive Abu-Tâlib despite the Prophet's initially asking forgiveness for him. On the contrary, he (صلى الله عليه وسلم) was forbidden to do so.

8) The harmful influence that evil companions can have on people.

9) The harm of over praising ancestors and important personalities.

10) The arguments of falsifiers are the arguments of *Jahiliyah* (pre-Islamic period).

11) An attestation to the weight of the final deeds in one's life because had Abu Tâlib confessed it that there is no true God but Allâh, he would have been benefitted by it.

12) The consideration of the magnitude of this false argument in the hearts of the misguided, because in the story they did not argue except with it despite the intense effort of the Prophet صلى الله عليه وسلم and his repetition (of the *Kalimah*). Because of their tremendous pride (in ancestry) and its distinction among them, they were content with it.

CHAPTER No: 19

Excessive Dogma in the Righteous Persons is the Root Cause of Infidelity of Mankind and its deviation from True Religion

The Statement of Allâh the Almighty and Most Exalted:

﴿ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ ﴾

"O People of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allâh anything but the truth..." (4:171)

In the *Sahih,* Ibn Abbâs رضي الله عنهما commented on the verse:

﴿ وَقَالُواْ لَا تَذَرُنَّ ءَالِهَتَكُمۡ وَلَا تَذَرُنَّ وَدّٗا وَلَا سُوَاعٗا وَلَا يَغُوثَ وَيَعُوقَ وَنَسۡرٗا ﴾

"And they have said: You shall not leave your gods, nor shall you leave *Wadd* nor *Suwa'*, nor *Yaghuth* nor *Ya'uq* nor *Nasr* (names of the idols)." (71:23)

He said:

«هَذِهِ أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إلى قَوْمِهِمْ أَنْ أَنْصِبُوا إِلَى مَجَالِسِهِمُ التي كَانُوا يَجْلِسُونَ فِيْهَا أَنْصَاباً وسَمُّوهَا بِأَسْمَائِهِمْ فَفَعَلُوا وَلَمْ تُعْبَدْ حتَّى إذَا هَلَكَ أولَئِكَ ونَسِيَ العِلْمُ عُبِدَتْ».

"These are the names of some righteous persons from Noah's (Nuh) people. When they passed away, Satan inspired their people to set up statues in their honour and set them in their

gathering places, and to give these statues the names of those departed. They did this but did not worship them until these people passed away and knowledge of their origins were forgotten, then they were worshipped."

Ibn Al-Qaiyim رحمه الله said that most of our predecessors have stated: After the death (of the righteous persons), they confined at their graves and made statues and after much time passed they started worshipping them.

Umar (bin Al-Khattâb رضي الله عنه) is reported to have said that Allâh's Messenger صلى الله عليه وسلم said:

«لا تُطْرُونِي كمَا أطْرَتِ النَّصَارَى ابنَ مَرْيَمَ. إنَّمَا أنَا عَبْدٌ فَقُولُوا عَبْدُ الله ورَسُولُه».

"Do not exaggerate in praise of me just as the Christians exaggerated in the praise of Jesus, son of Mary. I am but a slave, so call me Allâh's slave and His Messenger." (Al-Bukhâri and Muslim)

Allâh's Messenger صلى الله عليه وسلم said:

«إيَّاكُمْ والغُلُوَّ فإنَّمَا أهْلَكَ مَنْ كَانَ قَبْلَكُمُ الغُلُوّ».

"Be ware of exaggeration. Your predecessors perished on account of their exaggeration."

In (*Sahih*) Muslim, Abdullah bin Mas'ud رضي الله عنه reported that Allâh's Messenger صلى الله عليه وسلم said:

« هَلَكَ المُتَنطعون» قالها ثلاثاً».

"Destroyed are those who are extreme (in religion)." He (صلى الله عليه وسلم) said it three times.

Important issues of the Chapter

1) Whoever understood this chapter and the following two, will

recognize clearly the "strangeness" of Islam and see Allâh's wondrous power and wisdom to change hearts.

2) The first *Shirk* on the earth happened due to the confusion regarding righteous persons (that they have attributed godly characteristics).

3) The first thing to cause changes in the religion of the Prophets and the reason for that, despite the knowledge that they were sent by Allâh.

4) The acceptance of heresy though it is against legal laws and inborn nature.

5) The reason for all of that is the mixing of truth with falsehood: firstly, the exaggration in the love of the righteous; and secondly, the action of people with religious knowledge intending to do good (performed with well intentions); but the later generations thought that they intended something else.

6) Explanation of the verse in *Surah Nuh* (71:23).

7) Human nature towards the truth weakens in the heart while falsehood increases. (Except upon whom Allâh has bestowed His mercy).

8) It confirms the sayings of righteous predecessors that heresy (*Bid'ah*) is the main cause leading to *Kufr* (disbelief) [and that it (*Bid'ah*) is more loved by *Iblis* than sinfulness because one may repent from sins but will not repent from *Bid'ah*].

9) Satan (the devil) knows what the result of heresy is (and how much will it misguide), even if one commits it with good intention.

10) Knowledge of the general rule that excess and exaggeration (in the righteous ones) is prohibited, and knowledge of what it leads to.

11) The harm of seclusion at the grave even with intention of

performing a righteous deed.

12) The prohibition against statues and the wisdom in destroying them.

13) Greatness of the matter within this story and how badly it is needed (i.e. the lesson within) in the face of the heedlessness and neglect of it.

14) It is absolutely amazing! And more amazing is that despite their (people of *Bid'ah*) reading this story in the books of *Tafsir* and *Hadith,* along with their understanding of its meaning, and knowing about the obstruction that Allâh has put between them and their hearts, they believed that the deed of the people of Nuh (i.e. overpraising the dead and memorializing their graves with statues) is the best type of worship. They believed in what Allâh and His Messenger have forbidden which is the disbelief (*Kufr*) that permits the taking of life and wealth ...!

15) The declaration that they only wished the righteous ones to intercede for them.

16) Their assumption that those scholars who first shaped the statues had intended so.

17) The tremendous statement of Prophet Muhammad صلى الله عليه وسلم "Do not exaggerate in praise of me just as the Christians had exaggerated in the praise of Jesus, son of Mary". May the peace and blessing of Allâh be upon him who has conveyed the clear message!.

18) The admonition by the Prophet صلى الله عليه وسلم to us of destruction of those going to extreme in religion.

19) The clear statement that they (the statues) were not worshipped until true knowledge was forgotten. This explains the value of the presence of knowledge and the harm of losing it.

20) The reason for the loss of knowledge is the death of scholars.

CHAPTER No: 20

The condemnation of the One who worships Allâh at the Grave of a Righteous Man and how then does this amount to Worship of the Man

In the *Sahih* (i.e. Al-Bukhari and Muslim), 'Aishah رضي الله عنها reported:

«أنَّ أمَّ سَلَمَةَ ذَكَرَتْ لِرَسُولِ الله ﷺ كَنِيسَةً رأَتهَا بأرْضِ الحَبَشَةِ ومَا فِيهَا مِنَ الصُّوَرِ. فقالَ أولئِكَ إذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ أو العَبْدُ الصَّالِحُ بَنَوْا عَلى قَبْرِهِ مَسْجداً وصَوَّرُوا فيْهِ تِلكَ الصُّورَ أولئِكَ شِرَارُ الخَلْقِ عِنْدَ الله. فهؤلاءِ جَمَعُوا بَيْنَ فِتْنَتَيْنِ فِتنَةَ القُبُورِ وفِتْنَةَ التَّمَاثِيلِ».

"Umm Salamah mentioned to Allâh's Messenger صلى الله عليه وسلم that in Abyssinia she saw a church full of pictures and statues. He (صلى الله عليه وسلم) said: "When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allâh. They combine the two evils; worshipping at the graves and making graven images and statues."

Also in Al-Bukhari and Muslim it is reported that 'Aishah رضي الله عنها narrated:

«لمَّا نُزِلَ برَسُولِ الله ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلى وَجْهِه فإذَا اغتَمَّ بِهَا كَشَفَهَا فقَالَ وهُوَ كذلِكَ لَعنَةُ الله عَلى اليَهُودِ والنَّصارَى اتَّخَذُوا قُبُورَ أنْبِيائِهِمْ مَسَاجِدَ يُحَذِّرُ مَا صَنَعُوا ولوْلا

ذلِكَ أُبْرِزَ قَبْرُهُ غَيْرَ أَنَّهُ خَشِيَ أَنْ يُتَّخَذَ مَسْجِداً».

When the death approached Allâh's Messenger صلى الله عليه وسلم, he began to draw a piece of cloth (bed sheet) over his face, (sometimes covering and sometimes removing because of distress), he (صلى الله عليه وسلم) said in this state: "Allâh's curse be upon the Jews and the Christians for taking the graves of their Prophets as places of worship." Thus he (صلى الله عليه وسلم) warned the people about their actions. Had there not been any fear of making the Prophet's grave a place of worship, his (صلى الله عليه وسلم) grave would have been as open as the graves of his Companions (رضي الله عنهم).

Muslim reported from Jundub bin Abdullah (رضي الله عنه) who narrated:

«سَمِعتُ النَّبيَّ ﷺ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وهُوَ يَقُولُ إِنِّي أَبرَأُ إِلى اللهِ أَنْ يَكُونَ لِي مِنْكُمْ خَليلٌ، فَإِنَّ اللهَ قَدِ اتَّخَذَنِي خَليلاً ولَوْ كُنْتُ مُتَّخِذاً مِنْ أُمَّتِي خَليلاً لاتَّخَذْتُ أَبَا بَكْرٍ خَليلاً. أَلا وإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ مِنْ قُبُورِ أَنْبِيائِهِمْ مَسَاجِدَ أَلا فَلا تَتَّخِذُوا القُبُورَ مَسَاجِدَ فَإِنِّي أَنْهَاكُمْ عَنْ ذلِكَ».

I heard the Prophet صلى الله عليه وسلم say only five days before his death: "I am free and clear towards Allâh of having any of you as my *Khalil* (specially close friend). Verily, Allâh has taken me as His *Khalil* just as He had taken Ibrahim (عليه السلام) as a *Khalil*. If I would have taken anyone from my *Ummah* as a *Khalil,* I would have taken Abu Bakr (رضي الله عنه) as a *Khalil*. Beware! those who preceeded before you, used to make their Prophets' graves into places of worship. Beware! Don't take (any) graves as places of worship. I forbid you to do so."

He (صلى الله عليه وسلم) forbade this at the end of his life. After this [forbidding of taking graves as *Masjid* (place of worship)], he cursed anyone who did any such deed within this context. Prayer at the graves is one of these deeds, even if no *Masjid* has been built. This is the meaning of his (صلى الله عليه وسلم) words "He feared (his

grave) would be taken as a *Masjid*". The Companions never built any place of worship around his grave. Any place which is intended for prayer or where prayer is performed has indeed been taken as a *Masjid*. Just as the Prophet صلى الله عليه وسلم said:

«جَعِلَتْ لِيَ الأرْضُ مَسْجِداً وَطَهُوراً».

"The whole earth has been made for me a *Masjid* and it is pure and clean."

Ahmad has reported with a good *Sanad* that Ibn Mas'ud رضي الله عنه narrated in a *Marfu' Hadith* (tradition traced to the Prophet صلى الله عليه وسلم himself):

«إنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وهُمْ أحْيَاءٌ والذِينَ يَتَّخِذُونَ القُبُورَ مَسَاجِدَ».

"The most evil men are those upon whom the (signs of) Hour (of Resurrection) comes while they are still alive, and those who take graves as places of worship (*Masjid*)". [This tradition was also reported by Abu Hâtim in his *Sahih*.]

Important issues of the Chapter

1) The intimidation of Allâh's Messenger صلى الله عليه وسلم over the one who builds a mosque to worship Allâh near the grave of a righteous person even with good intention.
2) Prohibition of statues and likenesses and the gravity of the matter.
3) A lesson in the emphasis of the Prophet صلى الله عليه وسلم on this. How he first explained and clarified the issue (politely), then five days before his death saying what he said, then how he found at the time of his death what was previously said insufficient in the context.
4) Prophet صلى الله عليه وسلم strongly prohibited the turning of his grave into a *Masjid* before it had come into existence.
5) It was the practice of the Jews & Christians to turn the graves

of their Prophets into places of worship.

6) His curse on the Jews and Christians for this practice.

7) His intention in doing so was a warning to us regarding his grave.

8) The reason for not raising his grave.

9) The meaning of taking them (graves) as *Masjid*.

10) The Prophet صلى الله عليه وسلم linked those who took the graves as *Masjid* to those upon whom the Hour will occur. He mentioned the means to *Shirk* before its actual occurrence along with its final consequence.

11) The mentioning of Prophet صلى الله عليه وسلم in his speech a refutation of the two worst sects of innovators just five days prior to his death. Some scholars have not included these two sects in the 72[1] sects. These two sects are *Rafidah*[2] and *Jahmiyah*[3]. The occurrence of *Shirk* and grave worshipping was due to *Rafidah* sect, and they were the first to build *Masjid* over the graves.

12) Suffering of the Prophet صلى الله عليه وسلم with pains and affliction from the agony of death.

13) Allâh awarded the favour of making him a *Khalil* (friend).

14) A clear declaration that close friendship is more valuable than love.

15) A clear declaration that As-Siddiq (Abu Bakr) رضي الله عنه was the best of the Companions.

16) The indication to him (Abu Bakr) as caliph (successor to the Prophet صلى الله عليه وسلم).

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[1] 72 sects mentioned as being from the Prophet's nation, but all would go to Hell because of their heresies.

[2] *Rafidah* — The *Shi'ah* called *Rafidah* because of their rejection (*Rafd*) to 'Ali bin Hussain (Zain Al-'Aabideen)..

[3] *Jahmiyah* — A sect denying all the Names and Attributes of Allâh.

CHAPTER No: 21

Exaggeration in the Graves of the Righteous Persons tends them to become Idols worshipped besides Allâh

Imâm Mâlik (رحمه الله) recorded in his book *Muwatta'* that the Prophet صلى الله عليه وسلم said:

«اللهُمَّ لاَ تَجْعَلْ قَبْرِي وَثَناً يُعْبَدُ اشْتَدَّ غَضَبُ الله على قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسَاجِدَ».

"O Allâh! Never turn my grave into an idol to be worshipped. Allâh's wrath intensified on a people who turn their Prophet's graves into *Masjid.*"

Concerning the verse:

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ﴾

"Have you then considered *Al-Lat* and *Al-Uzza.*" (53:19)

Ibn Jarir (At-Tabari) reported from Sufyân, from Mansur, from Mujahid:

«كَانَ يَلُتُّ لَهُمُ السَّوِيْقَ فَمَاتَ فَعَكَفُوا عَلى قَبْرِهِ».

"He (*Lat*) used to serve the pilgrims by preparing *Saweeq* (fine flour of barley or wheat mixed with water and ghee) for them. After his death, the people began to stay and confine at his grave for the purpose of reward."

The same was reported by Abul-Jawzâ (رحمه الله) from Ibn Abbâs (رضي الله عنهما).

Ibn Abbâs رضي الله عنهما reported:

«لَعَنَ رَسُولُ الله ﷺ زَائِراتِ القُبُورِ والمُتَّخِذينَ عَليهَا المَسَاجِدَ والسُّرُجَ».

"Allâh's Messenger صلى الله عليه وسلم cursed the women who visit the graves. He (صلى الله عليه وسلم) also cursed those who set up mosques and lights over graves". [This *Hadith* has been confirmed by Abu Dâwud, At-Tirmidhi, Ibn Mâjah and An-Nasâ'i].

Important issues of the Chapter

1) Explanation of idols.

2) Explanation of worship.

3) The Prophet صلى الله عليه وسلم did not seek refuge in Allâh except from that which he feared would occur.

4) The Prophet's joining this supplication i.e., "O Allâh! Never turn my grave ..." with taking the graves of Prophets as *Masjid*.

5) Mention of the intense wrath of Allâh (on those who indulge in such activities).

6) Of most importance is the description as to how the worship of *Lat*, one of the major (pre-Islamic) idols, was started.

7) The knowledge that *Lat* was the grave of a righteous man.

8) *Lat* was the name of a person buried in that grave and the mention of the meaning behind (the idol) being named such.

9) Curse (of the Prophet صلى الله عليه وسلم) on the women who visit the graves.

10) The Prophet's curse upon those who put up lights on the graves.

CHAPTER No: 22

The protectiveness of Al-Mustafa صلى الله عليه وسلم of *Tauhid* and his blockading every path leading to *Shirk*

Allâh the Most Exalted said:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ﴾

"Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad صلى الله عليه وسلم): Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne." (9:128,129)

Abu Hurairah رضي الله عنه narrated that Allâh's Messenger صلى الله عليه وسلم said:

«لا تَجْعَلُوا بُيُوتَكُمْ قُبُوراً ولا تَجْعَلوا قَبْرِي عِيداً وصَلُّوا عَليَّ فَإِنَّ صَلاتَكُمْ تَبْلُغُني حَيْثُ كُنتُمْ».

"Do not make your homes graves. Do not make my grave a place of celebration. Send your *Salat* (blessings, graces, honours and mercy) on me. Your *Salât* will be conveyed to

me, wherever you may be." [Abu Dâwud recorded this *Hadith* with reliable chain of narrators].

And Ali bin Husain narrated:

«أنَّه رَأَى رَجُلاً يَجيءُ إلى فُرْجَةٍ كَانَتْ عِنْدَ قَبْرِ النَّبيِّ ﷺ فَيَدْخُلُ فِيهَا فَيَدْعُو. فَنَهاهُ وقَالَ ألاَ أُحَدِّثُكُم حَديثاً سَمِعْتُه مِنْ أبي عَن جَدِّي عَن رَسُولِ الله ﷺ قَالَ: لا تَتَّخِذُوا قَبْري عِيداً ولا بُيُوتَكُمْ قُبُوراً وصَلُّوا عَليَّ فإنَّ تَسْلِيمَكُمْ يَبْلُغُني أينَ كُنْتُمْ».

He saw a man at a space that was at the grave of the Prophet صلى الله عليه وسلم and he would go in it and supplicate. So he (Ali bin Husain) prevented the man and instructed him saying, "Should I not tell you a *Hadith* which I heard from my father who in turn heard it from my grandfather (Ali رضي الله عنه) who reported from Allâh's Messenger صلى الله عليه وسلم? He said: 'Do not take my grave as a place of celebration, nor your homes as graves, make *Salat* (blessing, graces, honours and mercy) upon me, for, your salutation (asking safety for me) will be conveyed to me from wherever you are.' " [*Al-Mukhtârah* (the collection of Imam Al-Maqdasi)]

Important issues of the Chapter

1) Explanation of the verses in *Surah Bara'ah (Taubah)*.
2) The Prophet صلى الله عليه وسلم did his best to keep his *Ummah* far away from the boundaries of *Shirk* as far as possible.
3) The Prophet's concern for our well-being and success and his compassion and mercy.
4) The Prophet صلى الله عليه وسلم forbade visiting his grave in a certain manner, though visiting his grave is among the best of deeds.
5) The Prophet صلى الله عليه وسلم forbade us making excessive visits to his grave.
6) His urging to perform voluntary prayer in the home.

7) It is established among the Companions رضى الله عنهم that offering *Salat* in the cemetery is prohibited.

8) The explanation that a person's invocation of *Salat* (blessings, graces, honours and mercy) and *Salâm* upon the Prophet صلى الله عليه وسلم is conveyed to him even if he may be far away. So there is no need of what some misconstrue as a necessity to be in close proximity (to his grave).

9) He (the Prophet صلى الله عليه وسلم) is in *Al-Barzakh* where the *Salat* and *Salam* of his *Ummah* are conveyed (to him).

CHAPTER No: 23

Some People of this *Ummah* (Nation) will worship Idols

Allâh the Most Exalted said:

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴾

"Have you not seen those who were given a portion of the Scripture? They believe in *Al-Jibt* and *At-Tâghut* (all false deities) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)." (4:51)

Allâh the Almighty said:

﴿ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ ﴾

"Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): 'Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the curse of Allâh and His wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped *Tâghut* (false deities)." (5:60)

Allâh the Exalted said:

﴿ قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴾

"Those who won their point said (most probably the disbelievers): 'We verily shall build a place of worship over them.' " (18:21)

Narrated Abu Sa'id رضي الله عنه that the Prophet صلى الله عليه وسلم said:

«لتَتَبِعُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ القُذَّةِ بالقُذَّةِ حتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُموهُ. قَالُوا: يَا رَسُولَ اللهِ! اليَهُودُ والنَّصارى؟ قَالَ: فَمَنْ؟»

"Surely, you will follow the ways of those nations who were before you, in everything as one arrow resembles another, (i.e. just like them), so much so that even if they entered a hole of a sand-lizard, you would enter it." They said, "O Allâh's Messenger! Do you mean to say that we will follow the Jews and the Christians?" He replied, "Whom else?" (meaning, of course the Jews and the Christians)." (Al-Bukhari and Muslim)

Muslim reports from Thawbân رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said:

«أنَّ اللهَ زَوى ليَ الأرْضَ فرَأيْتُ مَشَارِقَهَا ومَغَارِبَهَا وإنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لي مِنْها: وأُعْطِيتُ الكَنْزَينِ: الأحْمَرَ والأبْيَضَ وإنِّي سَألْتُ ربِّي لأُمَّتي أنْ لا يُهلِكَهَا بِسَنَةٍ بعَامَّةٍ وأنْ لا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوى أنْفُسِهِم فَيَستَبيحُ بَيْضَتَهُم وإنَّ ربِّي قَالَ: يَا مُحَمَّد! إذَا قَضَيْتُ قَضَاءً فإنَّهُ لا يُرَدُّ وإنِّي أعْطَيتُكَ لأمَّتِكَ أنْ لا أهْلِكَهُمْ بِسَنَةٍ عامَّةٍ. وأنْ لا أُسَلِّطَ عَليهِمْ عَدُوًّا مِنْ سِوى أنْفُسِهِمْ فَيَستَبيحُ بَيْضَتَهُم ولَو اجْتَمَعَ عَليهِمْ بِأقْطَارِهَا. حتَّى يَكُونَ بَعْضُهُم يُهْلِكُ بَعْضاً ويُسبِي بَعْضُهُم بَعضاً».

"Allâh the Most Exalted folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The kingdom of my community will reach as far as the earth was folded for me. The two treasures, the red (gold) and the white (silver) were bestowed on me. I prayed to my Lord that He may not destroy my community by a prevailing famine, and not give their control to an enemy who annihilates them *en*

masse except from among themselves. My Lord said to me, 'Muhammad, if I issue a decree, it is not withdrawn; I have promised your *Ummah* that I will not destroy it by a prevailing famine, and I shall not give their control to an enemy - except from among themselves - who exterminates them *en masse*, even if they are stormed from all sides of the earth; only a section of them will destroy another section, and a section will take as prisoner another section.' "

Al-Barqâni رحمه الله recorded this *Hadith* in his *Sahih* and added to it the following words:

«وإنَّمَا أخَافُ عَلى أُمَّتِي الأئمَّةَ المُضِلِّينَ وإذَا وَقَعَ عَليهِمُ السَّيفُ لَمْ يُرْفَعُ إلى يَوم القيامَةِ ولا تَقُومَ السَّاعَةُ حتَّى يَلحَقَ حيٌّ مِنْ أُمَّتي بالمُشْرِكينَ. وحتَّى تَعبُدُ فِئَامٌ مِنْ أُمَّتي الأوْثَانَ. وإنَّه سيَكُون في أُمَّتِي كَذَّابونَ ثَلاثُونَ كُلُّهُم يَزْعَمُ أنَّهُ نَبيٌّ وأنَا خَاتَمُ النَّبِيِّينَ لا نَبيَّ بَعْدِي، ولا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلى الحَقِّ مَنْصُورةٌ لا يَضُرُّهُمْ مَنْ خَذَلَهُم حتَّى يَأتي أمْرُ الله تَبَارَكَ وتَعالَى».

"I am afraid about my community of those astray leaders who will lead astray. When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come until the tribes of my people attach themselves to the polytheists and tribes of my people worship idols. There will be among my people thirty great liars each of them asserting that he is a prophet, whereas I am the Seal of the Prophets after whom (me) there will be no Prophet; and a section of my people will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them till Allâh's Command comes."

Important issues of the Chapter

1) Explanation of the verse in *An-Nisa* (4:5).

2) Explanation of the verse in *Al-Ma'idah*(5:60).

3) Explanation of the verse in *Al-Kahf* (18:21).

4) The most important issue is what is meant by believing in *Al-Jibt* (magic, *Shirk*, idols) and *At-Tâghut* (all false deities worshipped besides Allâh). Does it mean believing in that sincerely by the heart; or approval of those who do so while hating it and knowing its falsehood?

5) Their (Jews) saying (regarding the pagan Quraish) that the disbelievers who are well aware of their *Kufr* (disbelief) are on a more correct and guided path than the believers.

6) Such people will be found in the Muslim community (the *Ummah*) as is proved by *Hadith* of Abu Sa'id Al-Khudri رضي الله عنه. This is the main object of the Chapter.

7) The occurrence of his declaration that many followers of this *Ummah* will worship false deities (idols, statues etc).

8) Most amazing is the appearance of those claiming Prophethood like Al-Mukhtâr (Al-Mukhtâr bin Abi Ubaid Ath-Thaqafi who conquered Kufa at the beginning of the caliphate of Ibn Zubair) despite his proclamation of *Ash-Shahâdatain,* and his declaration of being a part of this Muslim nation, and (his testifying) that the Messenger (Muhammad صلى الله عليه وسلم) was true and the Qur'ân was true and therein is the confirmation that Muhammad صلى الله عليه وسلم was the "Seal" of the Prophets. He was believed inspite of his clear and open contradiction to it (*Ash-Shahâdatain*). Al-Mukhtâr appeared in the latter era of the Companions and many people followed him.

9) The glad tiding that the truth will never perish completely as it had in the past. Indeed, there will always be a group upon the truth.

10) The greatest of signs is that they (victorious group) will not be harmed by those who oppose them and fight against them despite (them) being few in number.

11) This will be the case until the Last Hour.

12) There are a number of signs in the statement of the Prophet صلى الله عليه وسلم:

- Allâh folded for him صلى الله عليه وسلم the east and the west (i.e. the lands under the control of Islam); the meaning of it; and that it indeed occurred as he informed; as opposed to the north and the south.
- That two treasures (i.e. treasures of Rome and Persia) were bestowed upon him.
- That two of his *D'ua* (invocations) on behalf of his nation have been accepted.
- That the third of his invocations was prevented.
- That the sword would be used and that it would not be lifted after that.
- That false prophets would appear among this nation (the Muslims).
- There would always be a victorious group.
- All of this occurred as he mentioned even though each one of them was far from what could have been conceived.

13) The extent of fear for his nation from the misguided and astray leaders.

14) Warning and notice of the meaning of idol worship.

CHAPTER No: 24

On Sorcery (*As-Sihr*)

Allâh the Most Exalted said:

﴿ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴾

"And indeed they knew that the buyers of it (magic) would have no share in the Hereafter." (2:102)

Allâh the Almighty said:

﴿ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ ﴾

"They believe in *Al-Jibt* and *At-Tâghut* (all false deities)." (4:51)

Umar (رضي الله عنه) is reported to have said that *Al-Jibt* is magic (sorcery) while *At-Tâghut* is *Ash-Shaitân*.

Jâbir (رضي الله عنه) is reported to have said that *At-Tâghut* are soothsayers upon whom the devil alights and every tribe has one.

Abu Hurairah رضي الله عنه is reported to have heard the Prophet صلى الله عليه وسلم saying:

«اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ. قَالوا يَا رَسُولَ الله! ومَا هُنَّ؟ قَالَ الشِّرْكُ بالله. والسِّحْرُ. وقَتْلُ النَّفْسِ التِي حَرَّمَ الله إلاَّ بالحَقِّ. وأَكْلُ الرِّبَا، وأَكْلُ مَال اليَتِيم، والتَّوَلِّي يَوْمَ الزَّحْفِ، وقَذْفِ المُحْصَنَاتِ الغَافِلاَتِ المُؤْمِنَاتِ».

"Save yourself from the seven destroyers." The Companions رضي الله عنهم asked: "O Messenger of Allâh, what are those?" He (صلى الله عليه وسلم) said, "To associate anything with Allâh, sorcery (magic), without any just cause killing a life Allâh has

forbidden, taking interest (usury), usurping the wealth of orphans, turning back from the battlefield, and making a false charge (accusation) against the chaste but unmindful women (i.e. they never even think of anything touching chastity)." (Bukhari and Muslim)

Jundub رضي الله عنه narrated the following *Marfu' Hadith,* which At-Tirmidhi reported:

«حَدُّ السَّاحِرِ ضَرْبُهُ بالسَّيْفِ».

"The punishment for the sorcerers/magicians is that he be struck with the sword (executed)."

In *Sahih Al-Bukhari*, Bajâlah bin 'Abadah (رحمه الله) narrated:

«كَتَبَ عمر بن الخطاب رضي الله عنه: أنِ اقْتُلُوا كُلَّ سَاحِرٍ وسَاحِرَةٍ قَالَ فَقَتَلْنَا ثَلاَثَ سَوَاحِرَ».

" 'Umar bin Al-Khattâb رضي الله عنه wrote: Execute every sorcerer or sorceress". So Bajâlah continued: "We executed three sorcerers."

Hafsah رضي الله عنها is reported to have ordered an execution of a slave woman who practised magic/sorcery on her and she was executed. Such an event has also been reported through Jundub (رضي الله عنه).

According to Imâm Ahmad (رحمه الله), execution of sorcerers (magicians) is testified by three Companions of the Prophet (صلى الله عليه وسلم) (Umar, Hafsah, Jundub).

Important issues of the Chapter

1) Explanation of the verse in *Al-Baqarah* (2:102).
2) Explanation of the verse in *An-Nisa* (4:51).
3) Meaning of *Al-Jibt* and *At-Tâghut*[1] and the difference between the two.
4) *At-Tâghut* could be among jinns or humans.

5) Details of seven grave destroyers which are strictly forbidden.
6) Sorcerers or magicians are disbelievers (*Kâfir)*.
7) That the sorcerers/magicians should be executed and no repentance is accepted.
8) Sorcerers were found among the Muslims during the period of Umar رضي الله عنه. So how about thereafter?[1]

[1] Meaning, they surely increased in later times.

CHAPTER No: 25

Clarification of types of Sorcery (*As-Sihr*)

Imâm Ahmad (رحمه الله) reported: Muhammad bin Ja'far narrated from Auf, from Haiyân bin Al-'Ala', from Qatan bin Qabisah, from his father that he heard the Prophet صلى الله عليه وسلم say:

«إنَّ العِيَافَةَ والطَّرْقَ والطِّيرَةَ مِنَ الجِبْتِ».

"Verily, *Al-'Iyâfah* (letting birds fly to foretell events) and *At-Tarq* (drawing lines on earth to predict events) and *At-Tiyarah* (taking sight on some object as a bad omen) are *Al-Jibt* (sorceries/magic)."

'Auf (رحمه الله) said, "*Al-'Iyâfah* is letting a bird's flight foretell events while *At-Tarq* is drawing line on earth." Hasan Basri (رحمه الله) said, "*Al-Jibt* is the scream of Satan (devil)." The above *Hadith* has been narrated through good chain of narrators and collected by Abu Dâwud, An-Nasa'i and Ibn Hibbân.

Abu Dâwud reported in his book with *Sahih Isnâd* that Ibn Abbâs رضي الله عنهما narrated that Allâh's Messenger صلى الله عليه وسلم said:

«مَنِ اقْتَبَسَ شُعْبَةً مِنَ النُّجُوم فَقَدِ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ».

"Whoever learns a part of astrology (drawing knowledge from stars) has learned a part of sorcery (magic). Those who learn more are getting that much more (sin to their credit)."

In An-Nasâ'i, Abu Hurairah (رضي الله عنه) is reported to have said:

«مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فيهَا فَقَدْ سَحَرَ، ومَنْ سَحَر فَقَدْ أشْرَكَ، ومَنْ تَعَلَّقَ شَيْئاً وُكِلَ إليهِ».

"Whoever tied a knot and blew on it, has committed sorcery and whoever committed sorcery has committed *Shirk*. Whoever wears an amulet or talisman will be subjected to its control."

Ibn Mas'ud (رضي الله عنه) is reported to have heard Allâh's Messenger صلى الله عليه وسلم saying:

ألاَ هَلْ أنَبِّئُكم مَا العَضْهُ؟ هيَ النَّميمَةُ القَالَةُ بَيْنَ النَّاسِ».

"Shall I not tell you what *Al-'Adh* (literally: lying, sorcery etc.) is? It is conveying false rumours for the purpose of causing disputes between people." (Muslim)

Both *Sahih* collectors reported from Ibn Umar رضي الله عنهما that Allâh's Messenger Muhammad صلى الله عليه وسلم said:

«إنَّ مِنَ البَيَانِ لَسِحْراً».

"Some eloquence can be (so beautiful that it constitutes) sorcery."

Important issues of the Chapter

1) *Al-'Iyâfah, At-Tarq, At-Tiyarah* are three kinds of *Al-Jibt* (sorcery/magic).
2) *Al-'Iyafah*, and *At-Tarq* are explained.
3) Astrology too is a kind of sorcery.
4) Tying knots and blowing over them is also sorcery.
5) *An-Namimah* (talebearing, backbiting) is also a form of sorcery.
6) Talking sometimes superfluously and eloquently can too be sorcery.

CHAPTER No: 26

On Soothsayers and the like

Muslim recorded in his *Sahih*, from some of the wives (Hafsah) of the Prophet صلى الله عليه وسلم that he said:

«مَنْ أتَى عَرَّافاً فَسَألَهُ عَنْ شَيءٍ فَصَدَّقَهُ بِمَا يَقُولُ لَمْ تُقْبَلْ لَهُ صلاةُ أربَعِينَ يَوماً».

"Whoever goes to a fortuneteller and asks him something and believes in his words, will have his prayer (*Salât*) rejected for forty days."

Abu Hurairah (رضي الله عنه) narrated that the Prophet صلى الله عليه وسلم said:

«مَنْ أتَى كاهِناً فَصَدَّقَهُ بِمَا يَقُولُ فقَدْ كفَر بِمَا أُنْزِلَ عَلى مُحَمَّدٍ ﷺ».

"Whoever visited a soothsayer and believed in his words, has denied the Revelation to Muhammad صلى الله عليه وسلم (i.e. Qur'ân)." (Abu Dâwud)

The other four *Hadith* collectors and Al-Hâkim equally reported this *Hadith* (of Abu Hurairah رضي الله عنه) and classified it as *Sahih* (sound):

«مَنْ أتى عَرَّافاً أوْ كَاهِناً فَصَدَّقَهُ بِمَا يَقُولُ فقَدْ كَفَر بِمَا أُنْزِلَ عَلى مُحَمَّدٍ ﷺ».

"Whoever visits a fortuneteller or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad صلى الله عليه وسلم."

Abu Ya 'la reported a similar *Hadith* from Ibn Mas'ud (رضي الله عنه)

with good *Isnad* but as *Mawquf* (untraceable).

Imrân bin Husain رضي الله عنه narrates in a *Marfu' Hadith* that Allâh's Messenger صلى الله عليه وسلم said:

«لَيْسَ مِنَّا مَنْ تَطَيَّرَ أَوْ تُطِيِّرَ لَهُ أو تَكَهَّنَ أو تُكُهِّنَ لَهُ، أو سَحَرَ أو سُحِرَ لَهُ، ومَنْ أَتَى كَاهِناً فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَر بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ».

"He is not from us who seeks omens or has omens interpreted for him (i.e. *At-Tiyarah*); or who practises fortunetelling or has his fortune told; or who practises sorcery and magic or goes to have it done for him; and whoever goes to a *Kâhin* (fortuneteller) and believes in what he says has disbelieved in what was revealed to Muhammad صلى الله عليه وسلم." [Reported by Al-Bazzâr with good chain of narrators].

The same *Hadith* was reported by At-Tabarâni in *Al-Awsat* with a fair chain of narrators from Ibn Abbâs without the words "Whoever goes to..." at the end.

Imâm Al-Baghawi said, "*Al-'Arrâf* is a person who claims to know the matters with fore signs by which he can point to stolen items, the place of lost things and the like." Some said, it is the *Kâhin*; and *Kâhin* is the one who foretells of unseen matters in the future. It is also said that it is the one who informs of the inner secrets.

Abul-Abbâs bin Taimiyah رحمه الله said, "*Al-'Arrâf* is a name for the fortuneteller and the astrologer (*Al-Munajjim*), and the diviner (*Ar-Rammâl*), and the like of them who speak of having knowledge of matters in similar ways."

Ibn Abbâs (رضي الله عنهما) said about those people who write *Abjad* (alphabet — to use in soothsaying, fortunetelling etc.) and gaze at the stars i.e., believe in their influences on the earth — "I do not see that whoever does such has any share with Allâh."

Important issues of the Chapter

1) Belief in a *Kâhin* and faith in the Qur'ân cannot coexist.

2) Declaration that to do so (i.e. believe in a *Kâhin*) is disbelief.
3) Mention of the one whose fortune is told.
4) Mention of the one for whom an omen is sought.
5) Mention of the one for whom sorcery is done.
6) Mention of the one who learns *Abjad* (use of alphabet in soothsaying or astrology).
7) The difference between the *Kâhin* and the *'Arrâf*.

CHAPTER No: 27

Curing through Magical Spells (*An-Nushrah*)

Jâbir (رضي الله عنه) narrates:

«أنَّ رَسولَ الله ﷺ سُئِلَ عَنِ النُّشْرَةِ؟ فقَالَ هِيَ مِنْ عَمَلِ الشَّيْطَانِ».

> Allâh's Messenger صلى الله عليه وسلم was asked about *An-Nushrah* (the act of seeking cure from magical spells/incantation), he (صلى الله عليه وسلم) said, "It is one of the deeds of Satan." [Ahmad and Abu Dawud have reported it with good chain of narrators (*Isnad*)].

Imâm Abu Dâwud reported that when asked by Imâm Ahmad bin Hanbal (رحمه الله) about this, he said: "Ibn Mas'ud disliked all this."

Al-Bukhâri reports from Qatâdah (رحمه الله) :

> I said to Ibn Al-Musaiyab, "A man is under a magical spell or is unable to cohabitate with his wife, should we treat him by *An-Nushrah* or apply some other means to cure the spell/sorcery?" Ibn Al-Musaiyab رحمه الله replied, "It is alright because they intend restoration or mending. That which benefits is not forbidden."[1]

Imâm Al-Hasan (Al-Basri رحمه الله) is of the view that only a sorcerer (magician) can break the spell of another sorcerer.

Ibn Al-Qaiyim (رحمه الله) wrote that *An-Nushrah* is removing the effects of sorcery/spell from the affected one, and it is of two types:

1) The use of magic (sorcery) to remove the effects of another magic and it is an act of Satan to which the comment of Imâm Al-Hasan (Al-Basri رحمه الله) applies i.e., that the one who

[1] Ibn Al-Musaiyab predicated it on a kind of *An-Nushrah* which has no sorcery.

performs sorcery and the patient, both get closer to Satan by that which he loves. Satan then removes the effects of magic from the afflicted.

2) The effects of magic can be removed by making recitation of Qur'ânic verses, by offering legitimate prayers (*Ruqyah*) as well as by using pharmaceutical preparations. This type of *Nushrah* is permissible.

Important issues of the Chapter

1) Prohibition of *An-Nushrah*.
2) The difference between the prohibited and what is permitted for the removal of such problems.

CHAPTER No: 28

What is said regarding Belief in Omens (*At-Tataiyur*)

Allâh the Most Exalted said:

﴿أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

"Verily, their evil omens are with Allâh but most of them know not." (7:131)

Allâh the Most Exalted said:

﴿قَالُوا۟ طَٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ﴾

"They (Messengers) said: Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifun* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh)." (36:19)

Narrated Abu Hurairah رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said:

«لاَ عَدْوَى، وَلاَ طِيَرَةَ، وَلاَ هَامَةَ وَلاَ صَفَرَ».

"(There is) no *'Adwa* (contagion of disease without Allâh's Permission), nor is *At-Tiyarah* (any bad omen from birds), nor is there any *Hamah* (the omen of the night bird i.e., owl), nor is there (any bad omen in the month of) Safar."

In Muslim's *Sahih* the following words are added:

«وَلاَ نَوْءَ وَلاَ غُولَ».

"... and no *Naw'* (constellation) and no *Ghul* (ghost etc.)[1]"

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[1] *Naw'*: Constellation in the path of moon or a division of time connected with the phases of the moon.
Ghul: Fictitious monster often invoked to scare children like ghost etc.

Anas (رضي الله عنه) is reported to have heard the Prophet صلى الله عليه وسلم saying:

«لاَ عَدْوى ولاَ طِيرَةَ ويُعْجِبُني الفَأْلُ. قَالُوا ومَا الفَأْلُ؟ قَالَ الكَلِمَةُ الطَّيِّبَةُ».

"No *Adwa* (contagion) and no *Tiyarah* (bad omen) but *Al-Fâ'l* pleases me." So they asked, "What is *Al-Fa'l*?" He (صلى الله عليه وسلم) answered, "It is the good word." (Bukhari and Muslim)

With valid *Isnâd*, Abu Dâwud reported that Uqbah bin Aamir (رضي الله عنه) said:

«ذُكِرَتِ الطِّيرَةُ عِنْدَ رَسُولَ الله ﷺ فَقَالَ أَحْسَنُهَا الفَأْلُ، ولا تَرُدُّ مُسْلِماً فَإِذَا رَأى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُلْ: اللهُمَّ لا يَأتِي بالحَسَناتِ إلاَّ أَنْتَ ولاَ يَدْفَعُ السَّيِّئاتِ إلاَّ أَنْتَ ولاَ حَوْلَ ولاَ قُوَّةَ إلاَّ بِكَ».

At-Tiyarah (taking bad omens) was once mentioned before Allâh's Messenger صلى الله عليه وسلم and he صلى الله عليه وسلم said, "The best form of it is *Al-Fâ'l* (optimism or the expectation that a event will occur byAllâh's Permission). It does not prevent a Muslim from his object. Whenever any of you sees something he dislikes he should pray: 'O Lord, none but You bring good things! None but you prevent evil things! There is no power and no strength except in You.' "

It is narrated from Ibn Mas'ud (رضي الله عنه) in a *Marfu' Hadith*:

«الطِّيَرَةُ شِرْكٌ الطِّيرَةُ شِرْكٌ ومَا مِنَّا إلاَّ . . . . . . ولكنَّ الله يُذهِبُه بالتَّوَكُّلِ».

"*At-Tiyarah* is *Shirk*, *At-Tiyarah* is *Shirk*. There is none among us who does not feel something in his heart about *At-Tiyarah*. But Allâh, due to deep trust in Him, removes it."

[This *Hadith* was reported by At-Tirmidhi and Abu Dâwud.] and it is stated that its last part is the statement of Ibn Mas'ud.

Ahmad reported from Ibn 'Amr the following *Hadith:*

«مَنْ رَدَّتْهُ الطِّيرَةُ عَنْ حَاجَتِهِ فَقدْ أَشْرَكَ قَالُوا فَمَا كَفَّارَةُ ذَلِك؟ قَالَ أَنْ تَقُولَ: اللهُمَّ لا خَيْرَ إلاَّ خَيْرُكَ ولاَ طَيْرَ إلاَّ طَيْرُكَ ولا إلهَ غَيْرُكَ».

"Whoever is turned back by *At-Tiyarah* (bad omens) has committed *Shirk*" They asked, "What makes the atonement for such a sin?" The Prophet صلى الله عليه وسلم answered, "To say: 'O Lord, there is no good except the good which You bestow. There is no evil except the evil which You decree. And there is no true God except You.' "

Fadl bin Abbâs رضى الله عنه is reported to have said:

«إِنَّمَا الطِّيَرَةُ مَا امْضَاكَ أَوْ رَدَّكَ».

"*At-Tiyarah* is that which causes you to carry something out or that turns you back (from your mission)." (*Musnad Ahmad*)

Important issues of the Chapter

1) Reminding the meanings of the verses:

﴿أَلَآ إِنَّمَا طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ﴾

"Verily, these evil omens are with Allâh but most of them know not" (7:31)

And ﴿طَٰٓئِرُكُم مَّعَكُمۡۚ﴾

"Your evil omens be with you" (36:19).

2) Repudiation of contagion of disease.
3) Negation of any bad omen (no *At-Tiyarah*)
4) Repudiation of *Hamah* (Omen in the night-bird i.e. owl).

5) Negation of any bad omen in the month of Safar.

6) *Al-Fâ'l* is not prohibited but in fact it is desirable.

7) Explanation of *Al-Fâ'l* in detail.

8) There is no harm if such suspicion falls on the hearts while disliking it. Indeed, Allâh will provide safety, due to deep trust in Him.

9) What should be said if such feelings occur.

10) Declaration that *At-Tiyarah* is *Shirk*.

11) Explanation of blameworthy and condemned *At-Tiyarah*.

CHAPTER No: 29

What is said regarding Astrology (*At-Tanjeem*)

Imam Al-Bukhâri recorded in his *Sahih* that Qatâdah (رضي الله عنه) said:

"Allâh created the stars for three purposes: (1) As ornaments of the heavens; (2) As missiles against the devils; (3) As signposts for the guidance of travellers. Whoever interprets otherwise is mistaken. Such a person is to lose his reward (on the Day of Resurrection), and takes upon himself that which is outside his knowledge."

Harb has reported that the learning of the lunar phases was permitted by Ahmad and Ishaque, discouraged by Qatâdah and prohibited by 'Uyainah.

Abu Musa (رضي الله عنه) is reported to have said that Allâh's Messenger صلى الله عليه وسلم said:

«ثَلَاثَةٌ لا يَدْخُلُونَ الجَنَّةَ مُدْمِنُ الخَمْرِ ومُصَدِّقٌ بالسِّحْرِ وقَاطِعُ الرَّحِمِ» .

"Three (types of people) will not enter Paradise: (1) The habitual wine (alcohol) drinker; (2) The believer in sorcery (and astrology is among it); (3) The one who severs blood relations." [Ahmad, and Ibn Hibbân has mentioned this *Hadith* in his *Sahih*].

Important issues of the Chapter

1) The wisdom of creating the stars.
2) The refutation of those who claim otherwise.
3) Mention of the difference of opinions regarding study of the lunar phases.
4) The punishment promised for those who believed in any aspect of sorcery though knowing fully well that sorcery is falsehood.

CHAPTER No: 30

Seeking Rain through the Lunar Phases (Constellation)

Allâh the Most Exalted said:

﴿ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴾

"And instead (of thanking Allâh) for the provision He gives you, on the contrary, you deny Him (by disbelief) (and say that we have rained because of such and such lunar phase and such and such star)!" (56:82)

Abu Mâlik Al-Ash'ari رضي الله عنه narrated Allâh's Messenger صلى الله عليه وسلم as saying:

«أرْبَعٌ في أُمَّتِي مِنْ أمْرِ الجَاهِلِيَّةِ لا يَتْرُكُونَهُنَّ: الفَخْرُ بالأحْسَابِ، والطَّعْنُ في الأنْسَابِ، والاسْتِسقَاءُ بالنُّجوم، والنِّيَاحَةُ». وقَالَ: النَّائِحَةُ إذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ القِيامةِ وعَلَيْهَا سِرْبالٌ مِنْ قَطِرَانٍ ودِرْعٌ مِنْ جَرَبٍ».

"My *Ummah* will not abandon four undesirable matters from the Period of Ignorance (period previous to Islam). They are: (1) Over pridefulness in ancestors; (2) Defaming or slandering someone's lineage; (3) Seeking rain according to the stars, i.e. believing that falling star causes the rain on the earth; and (4) Lamentation and wailing of women for the dead." He (صلى الله عليه وسلم) further said, "If the bewailing woman does not repent before her death, she will be raised on the Day of the Resurrection covered with a dress of liquid pitch, and a cloak of itches." (Muslim)

Narrated Zaid bin Khâlid رضي الله عنه:

«صَلَّى لَنَا رَسُولُ اللهِ ﷺ صلاةَ الصُّبْحِ بالحُدَيبيَّةِ عَلى إِثْرِ سَماءٍ كَانَتْ مِنَ الليلِ فَلَمَّا انْصَرَفَ أقْبَلَ عَلَى النَّاسِ فقَالَ هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟ قَالوا: اللهُ ورَسُولُهُ أعْلَمُ. قَالَ: قَالَ: أصْبَحَ مِنْ عِبَادي مُؤمِنٌ بي وكَافِرٌ. فأمَّا مَنْ قَالَ مُطِرنَا بِفَضْلِ اللهِ ورَحْمَتِهِ فذلِكَ مُؤْمِنٌ بِي كَافِرٌ بالكَواكِبِ. وأمَّا مَنْ قَالَ: مُطِرْنَا بِنَوءِ كَذَا وكَذَا فَذالِكَ كَافِرٌ بي مُؤمِنٌ بالكَواكِبِ.»

Allâh's Messenger صلى الله عليه وسلم led us in the *Fajr* prayer at Hudaibiyah after a rainy night. On completion of the *Salat* (prayer), he faced the people and said, "Do you know what your Lord عزوجل has said (revealed)?" The people replied, "Allâh and His Messenger know better." He said, "Allâh has said, 'In this morning, some of *Ibâdi* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the blessings and the mercy of Allâh is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star, is a disbeliever in Me and believer in the star.' " (Al-Bukhari and Muslim)

Ai-Bukhâri and Muslim also have a similar *Hadith* from Ibn Abbâs رضي الله عنهما where it has been said that Allâh revealed the following verses (*Surah Waqi'ah* 56:75-82); when some said that it rained because of such and such a star:

﴿ فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ۝ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ۝ فِى كِتَٰبٍ مَّكْنُونٍ ۝ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ۝ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝ أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ۝ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴾

"So I swear by *Mawaqi* (setting or the mansions etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur'an). In a Book well-guarded (with Allâh in the

heaven i.e. *Al-Lauh Al-Mahfuz*). Which (that Book with Allâh) none can touch but those who are pure from sins (i.e. the angels). A Revelation (this Qur'an) from the Lord of the *'Alamin* (mankind, jinns and all that exists). It is such a talk (this Qur'an) that you (disbelievers) deny? And instead (of thanking Allâh) for the provision He gives you, on the contrary, you deny Him (by disbelief)!"

Important issues of the Chapter

1) Explanation of the verses in *Al-Waqi'ah* (56: 75-82).

2) The four undesirable customs of the pre-Islamic period.

3) The *Kufr* (disbelief) contained in some of them.

4) That some acts of disbelief do not expel one from the religion (of Islam).

5) The Statement of Allâh: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وكَافِرٌ».

   "In this morning, some of *Ibâdi* (my slaves) remained as true believers and some became disbelievers..."

   due to the favor bestowed upon them (of rain).

6) The understanding of *Imân* in such a circumstance.

7) The understanding of *Kufr* (disbelief) in such a circumstance.

8) The understanding of his statement in response to some who verified: "It rained because of such and such star."

9) The scholar's teaching to students by way of a question to explain the issue as the Prophet صلى الله عليه وسلم said: "Do you know what your Lord عزوجل has said (revealed)?"

10) Punishment promised to the bewailing women.

CHAPTER No: 31

(Love for Allâh)

Allâh the Most Exalted said:

﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ﴾

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh." (2:165)

Allâh Almighty said:

﴿ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴾

"Say: If your fathers, your sons, your brothers, your wives, your kindred; the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment)." (9:24)

Anas (رضي الله عنه) narrated that Allâh's Messenger صلى الله عليه وسلم said:

«لا يُؤمِنُ أَحَدُكُمْ حتَّى أكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوالِدِهِ والنَّاسِ أجْمَعِينَ».

"None of you becomes a believer till he loves me more than his father, and his children and all mankind." (Al-Bukhari & Muslim)

Anas (رضى الله عنه) also narrated that the Prophet صلى الله عليه وسلم said:

«ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاوَةَ الإيمَانِ: أنْ يَكُونَ الله ورَسُولُهُ أحَبَّ إليْهِ مِمَّا سِوَاهُمَا وأنْ يُحِبَّ المَرْءَ لا يُحِبُّهُ إلاَّ لله. وأنْ يَكْرَهِ أنْ يَعُودَ في الكُفْرِ بَعْدَ إذْ أنْقَذَهُ الله مِنْهُ كَمَا يَكْرَهُ أنْ يُقْذَفَ في النَّارِ».

"Whoever possesses the following three (qualities), will have the sweetness (delight) of Faith: (1) The one to whom Allâh عزوجل and His Messenger (Muhammad صلى الله عليه وسلم) are more beloved than anything else; (2) The one who loves another only for Allâh's sake; (3) The one who hates to convert to disbelief after Allâh has rescued him from it, as he hates to be thrown into the fire." (Al-Bukhari and Muslim)

In another version the above-mentioned *Hadith* begins with the words:

«لا يَجِدُ أحدٌ حَلاوَةَ الإيمانِ حتَّى يُحِبَّ المَرْءَ لا يُحِبُّه إلاَّ لله».

"No one will find the sweetness of *Imân* (Belief) until and unless ..."

Ibn Abbâs (رضي الله عنهما) said:

«مَنْ أحَبَّ في الله وأبغَضَ في الله، ووالى في الله وعَادى في الله فإنَّمَا تَنَالُ ولايَةَ الله بذلِكَ، ولَنْ يَجِدَ عَبْدٌ طَعْمَ الإيمَانِ وإنْ كَثُرَتْ صلاتُهُ وصَومُه حتَّى يَكُونَ كذلِكَ، وقَدْ صَارَتْ عامَّةُ مُواخَاةِ النَّاسِ عَلى أمرِ الدُّنْيا وذَلِكَ لا يُجْدِي عَلىأهْلِهِ».

"Whoever loves for the sake of Allâh, and hates for the sake of Allâh, and befriends for the sake of Allâh and shows enmity for the sake of Allâh, would get Allâh's friendship. Without abiding by this, no one can get the real taste (sweetness) of *Imân* (Belief) though he may have been a

frequent offerer of prayer (*Salât*) and fasts. Today people keep relationship, and love only for some worldly reason but this will not provide them any benefit (on the Day of Judgement)." [Ibn Jarir رحمه الله mentioned this *Hadith*.]

In interpreting the verse: ﴿وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ﴾

"Then all their relations will be cut off from them." (2:166)

Ibn Abbas (رضي الله عنهما) said it means "love."

Important issues of the Chapter

1) Explanation of the verse in *Al-Baqarah* (2:165).
2) Explanation of the verse in *At-Taubah* (9:24).
3) We must love Prophet Muhammad صلى الله عليه وسلم more than ourselves, families, and wealth.
4) Denial of *Imân* does not mean going out of Islam.
5) *Imân* has a sweetness that is sometimes tasted by a person and sometimes not.
6) No one can get the friendship of Allâh and relish of *Imân* until and unless he possesses four "actions" of the heart: (1) Love for the sake of Allâh; (2) Hate for the sake of Allâh; (3) Friendship for the sake of Allâh; (4) Enmity for the sake of Allâh.
7) The Companions' understanding of the reality that people in general feel fraternity for worldly reasons.
8) Explanation of the verse: ﴿وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ﴾

   "Then all their relations will be cut off from them"(2:166).
9) Some polytheists do love Allâh intensely.
10) The threat of punishment for the person who loves more the "eight" than his religion. The "eight" being: ancestors, descendants, brothers, spouses, clan, wealth, trade and habitat.
11) Whoever takes a partner (to Allâh) for whom he has as much love as he has for Allâh, has committed major *Shirk*.

CHAPTER No: 32

(Fear of Allâh Alone)

Allâh the Most Exalted said:

﴿إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ﴾

"It is only Satan that suggests to you the fear of his *'Auliya* [supporters and friends (polytheists, disbelievers in the Oneneṣs of Allâh and in His Messenger Muhammad صلى الله عليه وسلم)], so fear them not, but fear me, if you are (true) believers." (3:175)

Allâh the Almighty stated:

﴿إِنَّمَا يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمۡ يَخۡشَ إِلَّا ٱللَّهَۖ فَعَسَىٰٓ أُوْلَٰٓئِكَ أَن يَكُونُواْ مِنَ ٱلۡمُهۡتَدِينَ﴾

"The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; offer prayers perfectly (*Iqâmat-as-Salât*), and give *Zakat* and fear none but Allâh. It is they who are expected to be on true guidance." (9:18)

Allâh عزوجل said:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِيَ فِي ٱللَّهِ جَعَلَ فِتۡنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ﴾

"Of mankind are some who say: 'We believe in Allâh', but if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment." (29:10)

Abu Sa'id رضي الله عنه narrated the following *Marfu' Hadith*:

«إِنَّ مِنْ ضَعْفِ اليَقِينِ أَنْ تُرضِيَ النَّاسَ بِسَخَطِ اللهِ. وأَنْ

تَحْمَدَهُمْ عَلى رِزْقِ الله وأنْ تَذُمَّهُمْ على ما لَمْ يُؤتِكَ الله. إنَّ رِزْقَ الله لا يَجُرُّهُ حِرْصُ حَريصٍ لا يَرُدُّهُ كَراهِيَةُ كَارِهٍ».

"It is the weakness of certainty (complete Faith) to seek pleasure of others by displeasing Allâh and to praise others for the livelihood which was provided by Allâh and to blame others for the thing not bestowed by Allâh. Not even the greediness of the most greedy person can bring the livelihood of Allâh, and not even anybody's aversion can prevent it." [Reported by Abu Nu'aim in *Al-Hilyah*].

'Aishah رضي الله عنها narrated that Allâh's Messenger صلى الله عليه وسلم said:

«مَنِ التَمَسَ رِضَى الله بِسَخَطِ النَّاسِ رَضِيَ الله عَنْهُ وأرْضَى عَنْهُ النَّاسُ. ومَنِ التَمَسَ رِضَى النَّاسِ بِسَخَطِ الله سَخَطَ الله عَلَيهِ وأسْخَطَ عَلَيْهِ النَّاسُ».

"Whoever seeks Allâh's pleasure at the cost of men's displeasure, will win the pleasure of Allâh and Allâh will cause men to be pleased with him. Whoever seeks to please men at the cost of Allâh's displeasure, will win the displeasure of Allâh, and Allâh will cause men to be displeased with Him." [Reported by Ibn Hibbân in his *Sahih*].

Important issues of the Chapter

1) Explanation of the verse in *Âl-'Imrân* (3:175).
2) Explanation of the verse in *Al-Barâ'ah* (*At-Taubah*) (9:18).
3) Explanation of the verse in *Al-'Ankabut* (29:10).
4) There is a fluctuation in the Faith, it gets weak and strengthens.
5) The signposts of a decline in the strength of *Imân*. Three of them are mentioned.
6) Devoting fear to Allâh only is a duty (in Islam).
7) The reward of a person who fears Allâh Alone with utmost sincerity.
8) The punishment of a person who does not have fear of Allâh.

CHAPTER No: 33

(Put your Trust in Allâh)

Allâh the Almighty said:

﴿ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤْمِنِينَ ﴾

"Put your trust in Allâh if you are believers indeed." (5:23)

He the Most Exalted said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

"The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e., the verses) increase their Faith; and they put their trust in their Lord (Alone)." (8:2)

He said:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴾

"O Prophet (Muhammad صلى الله عليه وسلم)! Allâh is sufficient for you and for the believers who follow you." (8:64)

He said:

﴿ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ﴾

"And whosoever puts his trust in Allâh, then He will suffice him." (65:3)

Narrated Ibn Abbâs (رضي الله عنهما) :

﴿حَسْبُنَا الله ونِعْمَ الوَكيلُ﴾ قَالَها إبراهيمُ عليه السلام حينَ أُلقيَ في النَّارِ. وقَالَهَا مُحَمَّدٌ صلَّى الله عليه وسلَّم حينَ قَالُوا لَهُ:

﴿إِنَّ النَّاسَ قعدْ جَمَعُوا لَكُمْ فَاخْشَوْهُم فَزَادَهُمْ إِيمَاناً ﴾.

"Allâh (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)," was said by Ibrahim عليه السلام when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily the people (pagans) have gathered against you (a great army), therefore, fear them, but it only increased them in Faith". (Al-Bukhari and An-Nasâ'i).

Important issues of the Chapter

1) To have trust (*Tawakkul*) in Allâh, is a religious duty.
2) Trust upon Allâh (*Tawakkul*) is a condition of Faith (*Imân*).
3) Explanation of the verse in *Al-Anfal* (8:2).
4) Explanation of the verse in *Al-Anfal* (8:64).
5) Explanation of the verse in *At-Talaq* (65:3).
6) Importance of the words "Allâh (Alone) is sufficient for us and He is the Best Disposer of affairs (for us)." These were the words said by Ibrahim عليه السلام and Prophet Muhammad صلى الله عليه وسلم, at the time of distress.

CHAPTER No: 34

(To feel secure against the Plan of Allâh contradicts *Tauhid*)

Allâh the Most Exalted said:

﴿ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَـٰسِرُونَ ﴾

"Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are lost." (7:99).

He the Almighty said:

﴿ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴾

"Who despairs of the Mercy of his Lord except those who are astray?" (15:56)

Narrated Ibn Abbâs (رضي الله عنهما):

«أنَّ رَسُولَ الله ﷺ سُئِلَ عَنِ الكَبائِرِ فَقَالَ الشِّرْكُ بالله واليأْسُ مِنْ رَوْحِ الله والأمْنُ مِنْ مَكْرِ الله».

Allâh's Messenger صلى الله عليه وسلم was asked concerning major sins then he (صلى الله عليه وسلم) said, "(1) Associating others with Allâh; (2) To lose hope of relief from Allâh and (3) Thinking oneself secure from the Plan of Allâh."

Abdur-Razzâq reports from Ibn Mas'ud (رضي الله عنه) that the Prophet صلى الله عليه وسلم said:

«أكبَرُ الكَبَائِرِ الإشْرَاكُ بالله والأمْنُ مِنْ مَكْرِ الله والقُنُوطُ مِنْ رَحْمَةِ الله واليَأسُ مِنْ رَوْحِ الله».

"The greatest of the major sins is *Shirk* - associating others with Allâh, thinking oneself secure from the Plan of Allâh, to despair of the Mercy of Allâh, and lose hope of Allâh's Relief."

Important issues of the Chapter

1) Explanation of the verse in *Al-A'raf* (7:99).
2) Explanation of the verse in *Al-Hijr* (15:56).
3) The severity of punishment promised for the one who thinks himself safe from the Plan of Allâh.
4) The severe punishment promised for the one who despairs of the Mercy of Allâh.

CHAPTER No: 35

A part of *Imân* (Belief) in Allâh is the forbearance with what Allâh has decreed

Allâh the Almighty said:

﴿وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

"And whosoever believes in Allâh, He guides his heart [to the true Faith with certainty i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainment)] and Allâh is the All-Knower of everything." (64:11)

Alqamah رحمه الله said:

"He (the person referred to in the foregoing verse) is the man who, when struck by an affliction, knows that it is from Allâh, accepts it and submits to Him."

Muslim in his *Sahih*, reported from Abu Hurairah (رضي الله عنه) that Allâh's Messenger صلى الله عليه وسلم said:

«اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ والنِّيَاحَةُ عَلَى المَيِّتِ».

"Two matters among people amount to disbelief: attacking or defaming one's lineage, and bewailing the deceased."

Narrated Ibn Mas'ud رضي الله عنه that the Prophet صلى الله عليه وسلم said:

«لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ وشَقَّ الجُيُوبَ ودَعَا بِدَعْوى الجَاهِلِيَّةِ».

"He who slaps the cheeks, tears the clothes and calls to or follows the ways and traditions of the Days of Ignorance, is not from us." (Al-Bukhari and Muslim)

Anas رضي الله عنه narrated that Allâh's Messenger صلى الله عليه وسلم said:

«إذَا أرَادَ الله بعَبدِهِ الخيرَ عَجَّلَ له العقوبة في الدنيا وإذَا أرَادَ الله بِعَبدِهِ الشَّرَّ أمْسَكَ عَنْهُ بِذَنْبِهِ حتَّى يُوَافى بِهِ يَوْمَ القِيامَةِ».

"Whenever Allâh wills good for His slave, He hastens to punish him in this life; and when He wills evil for His slave, He withholds punishing him for his sins until he comes before Him on the Day of Judgement."

At-Tirmidhi reported that the Prophet صلى الله عليه وسلم said:

«إنَّ عِظَمَ الجَزَاءِ مَعَ عِظَمِ البَلاءِ. وإنَّ الله تَعَالَى إذَا أحَبَّ قَوْماً ابتَلاهُمْ. فمَنْ رَضِيَ فَلَهُ الرِّضَا ومَنْ سَخِطَ فَلَهُ السَّخَطُ».

"The greatness of the reward is tied to the greatness of the trial. When Allâh loves a people, He puts them to the trial. Whoever is acceptant of it will have Allâh's acceptance and whoever is displeased and unacceptant with it will gain Allâh's displeasure."

Important issues of the Chapter

1) Explanation of the verse in *Surah At-Taghâbun* (64:11).
2) This (i.e. acceptance to Allâh's Decree) is part of proper Faith (*Imân*) in Allâh.
3) Disparaging lineage.
4) Intensity of punishment promised to those who slap the cheeks in anguish and tear the clothes and call to the ways of the Days of Ignorance.

5) The sign that Allâh wants good for His slave.
6) The sign that Allâh wants bad for him.
7) The sign of love of Allâh for His worshipper.
8) Forbiddance of being displeased and unacceptant (of Allâh's Decree).
9) The merit and reward of being acceptant of tests and trials.

CHAPTER No: 36

Forbiddance of Showing Off

Allâh the Most Exalted said:

﴿ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴾

"Say (O Muhammad صلى الله عليه وسلم): I am only a man like you. It has been inspired to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."(18:110)

Muslim reported the following *Marfu' Hadith* from Abu Hurairah (رضي الله عنه) that Allâh عزوجل said:

«أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلاً أَشْرَكَ مَعِي فِيْهِ غَيْرِي تَرَكْتُهُ وشِرْكَه».

"I am most independent and free from needing associates. Whoever performs a deed while associating partners with Me (doing so for others along with Me) I will leave him, along with his setting up of associates to Me (*Shirk*)."

Ahmad reported the following *Marfu' Hadith* from Abu Sa'id (Al-Khudri رضي الله عنه) that the Prophet صلى الله عليه وسلم said:

«ألا أُخْبِرُكُم بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ المَسِيحِ الدَّجَّالِ؟ قَالُوا بَلى يَا رَسُولَ الله. قَالَ الشِّرْكُ الخَفِيُّ يَقُومُ الرَّجُلُ فَيُصَلِّي فَيُزَيِّنُ صلاتَهُ لِمَا يَرى مِنْ نَظَرِ رَجُلٍ».

"Shall I not tell you what I fear for you more than the false

Messiah?" The Companions رضي الله عنهم said, "Indeed, O Messenger of Allâh." He said, "Inconspicuous *Shirk*, as,when a person improves his rendering of the *Salât* when he knows that others are watching."

Important issues of the Chapter

1) Explanation of the verse in *Surat Al-Kahf* (18:110).

2) The great issue that good deed, if it was joined other with Allâh in any way, is fully rejected.

3) Allâh's absolute self-sufficiency is the reason (of the rejection of the good deed, if it is not done purely for Him).

4) Another reason is that He is the Best than those who are given share in worship (i.e. false deities of disbelievers).

5) The fear, the Prophet صلى الله عليه وسلم had of *Riya'*, for his Companions رضى الله عنهم.

6) He explained *Riya'* by expressing the state of a person performing prayer for Allâh, but he improves his rendering of the *Salât* when he knows that others are looking at him.

CHAPTER No: 37

It is of *Shirk* to perform a (righteous) deed for worldly reasons

Allâh the Most Exalted said:

﴿ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ۝ أُوْلَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴾

"Whosoever desires the life of the world and its glitter; to them we shall pay in full (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but the Fire; and vain are the deeds they did therein. And of no effect is that which they used to do." (11:15,16)

Abu Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

«تَعِسَ عَبْدُ الدِّيْنَارِ تَعِسَ عَبْدُ الدِّرْهَمِ تَعِسَ عَبْدُ الخَمِيْصَةِ تَعِسَ عَبْدُ الخَمِيلَةِ، أَنْ أُعطِي رَضِيَ وإِنْ لَمْ يُعْطَ سَخِطَ تَعِسَ وانْتُكِسَ وإذَا شِيْكَ فَلا انْتُقِشَ طُوبى لِعَبدٍ أَخَذَ بِعَنَانِ فَرَسِهِ فِي سَبيلِ الله، أَشْعَثَ رَأسُهُ، مُغْبَرَّةً قَدَمَاهُ إنْ كَانَ فِي الحِرَاسَةِ كَانَ فِي الحِرَاسَةِ وإنْ كَانَ في السَّاقَةِ كَانَ فِي السَّاقَةِ إنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وإنْ شَفَعَ لَمْ يُشَفَّعْ».

"Let the slave of Dinar and Dirham, and *Khamisa* (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn,

let him not find anyone to take it out for him. *Tûba* (all kinds of happiness, or a tree in Paradise) is for him who holds the reins of his horse to strive in Allâh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission (before a ruler) he is not permitted, and if he intercedes, his intercession is not accepted (because of his simplicity)."

Important issues of the Chapter

1) Man's desire for the worldly gains on the pretext of the acting for the Hereafter.
2) Explanation of the verses in *Surah Hud* (11:15,16).
3) Naming the Muslim the slave of Dinar and Dirham and *Khamisa* (i.e. money and luxurious clothes).
4) The explanation of that by the fact that "he is pleased if these things are given to him, and if not, he is displeased."
5) Meaning of the words: "Let such a person perish and relapse." (*Ta'isa, Intakasa*).
6) Meaning of the words: "and if he is pierced with a thorn, let him not find anyone to take it out for him."
7) The praise upon the *Mujahid* who can be attributed with the characterization (in the *Hadith*).

CHAPTER No: 38

Whoever obeys the Scholars and the Rulers, forbidding what Allâh has made permissible and permitting what He has made forbidden, has certainly taken them as Lords (besides Allâh)

Ibn Abbâs (رضي الله عنهما) said:

«يُوشَكَ أنْ تَنْزِلَ عَلَيْكُمْ حِجَارَةٌ مِنَ السَّمَاءِ. أقُولُ قَالَ رَسُولُ اللهِ ﷺ وَتَقُولُونَ قَالَ أبُو بَكْرٍ وعُمَرُ».

"(It may be that) Stones are soon to descend upon you from the heavens! I say to you: 'Allâh's Messenger صلى الله عليه وسلم said ...' and you say to me: 'Abu Bakr and Umar said!?"

Ahmad bin Hanbal (رحمه الله) said:

I am astonished at a people who know the chain of transmission (of a *Hadith*) and its authenticity but nevertheless follow the opinion of Sufyân (Ath-Thauri) while Allâh the Most High says:

﴿ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

"Let those who oppose his (the Messenger's) commandment (orders, statements, etc.) beware, lest some *Fitnah* (disbelief, affliction) befall them or a painful torment be inflicted on them." (24:63)

Do you know what the *Fitnah* is? *Al-Fitnah* is *Shirk*. May be the rejection of some of his words would cause one to have doubt and deviation in his heart and thereby be destroyed.

It is narrated from Adi bin Hâtim رضي الله عنه :

«أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ هذهِ الآيَةَ:

﴿ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴾

فَقُلتُ لَهُ إنّا لَسْنَا نَعْبُدُهُم، قَالَ: أَلَيْسَ يُحَرِّمُونَ مَا أَحَلَّ الله فَتُحَرِّمُونَهُ، ويُحَلِّلُونَ مَا حَرَّمَ الله فَتُحِلُّونَه؟ فَقُلْتُ بَلى. قَالَ: فَتِلْكَ عِبَادَتُهُمْ».

I heard the Prophet صلى الله عليه وسلم read this verse: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and Messiah - son of Maryam, while they were commanded to worship none but One *Ilâh* (God-Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)". (9:31) So I said to him (صلى الله عليه وسلم), "Verily, we did not worship them," to which he replied, "Did they not make *Harâm* what Allâh made *Halâl* so you then made it *Harâm*, and (did they not) make *Halâl* what Allâh made *Harâm* and you therefore made it *Halâl*?" I said, "Yes." He said, "That is worshipping them." [Reported by Ahmad and At-Tirmidhi who graded it as *Hasan* (fair).]

Important issues of the Chapter

1) Explanation of the verse in *Surat An-Nûr* (24:63).
2) Explanation of the verse in *Surat Al-Bara'ah* (or *At-Taubah*) (9:31).
3) Pointing out the meaning of worship that was initially denied by Adi رضي الله عنه.
4) The example given, of Abu Bakr and Umar, by Ibn Abbâs; and Ahmad's example of Sufyân.

5) Conditions have changed to the point that the worship of monks has become the best of deeds under the name of *Al-Wilayah* (sainthood), while the worship of learned men in religion is considered knowledge and understanding. Thereafter, conditions changed to the point that those worshipped besides Allâh were not even righteous, and those were also worshipped who were absolutely illiterate.

CHAPTER No: 39

(Seeking judgement from other than Allâh and His Messenger is hypocrisy)

Allâh the Most Exalted said:

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّـٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَـٰنُ أَن يُضِلَّهُمْ ضَلَـٰلًۢا بَعِيدًا ○ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَـٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ○ فَكَيْفَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَـٰنًا وَتَوْفِيقًا ﴾

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tâghut* (false judges etc.) while they have been ordered to reject them? But Satan wishes to lead them far astray." (4:60)

"And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion." (4:61)

"How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" (4:62)

He the Almighty said:

﴿ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴾

"And when it is said to them: 'Make not mischief on the earth,' they say: 'We are only peace-makers.' " (2:11)

Allâh the Exalted said:

﴿ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾

"And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allâh's Mercy is (ever) near unto the good-doers." (7:56)

Allâh the Almighty said:

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴾

"Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith." (5:50)

Abdullah bin Amr bin Al-'Aas رضي الله عنهما narrated that Allâh's Messenger صلى الله عليه وسلم said:

«لا يُؤمِنُ أحَدُكُمْ حتَّى يَكُونَ هَوَاهُ تَبَعاً لِمَا جِئْتُ بهِ».

"None of you truly believes until his desires are in accordance with what I came with." [An-Nawawi graded this *Hadith* as *Sahih* and recorded in *Kitâb Al-Hujjah* with a sound chain of narrators.]

Sha'bi said: "There was a dispute between a Jew and a *Munâfiq* (hypocrite). The Jew said: 'Let us seek a judgement from Muhammad,' for he knew that he (صلى الله عليه وسلم) does not take bribes. The hypocrite said: 'Let us get a judgement from the Jews', because he knew they accepted bribes. Thus, both of them agreed to take their case to a soothsayer in Juhainah. It was on this occasion the verse:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ ﴾

'Have you seen those who claim...' (4:60) was revealed".

Some said that there was a dispute between two men. One of them said: "Let us take the dispute to the Prophet صلى الله عليه وسلم for his judgement" but the other said: "Take it to Ka'b bin Al-Ashraf". Thereafter both of them came to Umar رضي الله عنه. One of them told him the story so he asked the other who was not content to take the case to Prophet صلى الله عليه وسلم, "It is so (as the other said)?" He said, "Yes". He then (Umar رضي الله عنه) struck him with his sword and killed him.

Important issues of the Chapter

1) Explanation of the verse in *An-Nisa'* (4:60) with the emphasis on the understanding of *Taghût*.

2) Explanation of the verse in *Al-Baqarah* (2:11):

﴿ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي ٱلْأَرْضِ ﴾

"And when it is said to them: Make not mischief on the earth ...."

3) Explanation of the verse in *Al-A'râf* (7:56):

﴿ وَلَا تُفْسِدُوا فِي ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ﴾

'And do not do mischief on the earth, after it has been set in order...."

4) Explanation of the verse in *Al-Mâidah* (5:50):

﴿ أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ﴾

"Do they then seek the judgement of (the Days of) Ignorance?"

5) The statement of Sha'bi رحمه الله on the occasion of revelation of the Verse 4:60.
6) The difference between true *Imân,* and the false and feigned Belief.
7) The incidence of Umar رضي الله عنه with the *Munâfiq* (hypocrite).
8) Nobody attains *Imân* (Belief) until his all desires are in accordance with what Allâh's Messenger صلى الله عليه وسلم came with.

CHAPTER No: 40

(Whosoever denies any of the Names and Attributes of Allâh)

Allâh the Most Exalted said:

﴿ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴾

"... and they disbelieve in the Most Beneficient (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance." (13:30)

Narrated Ali رضي الله عنه :

«حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتُرِيدُونَ أَنْ يُكَذَّبَ اللهُ ورَسُولُهُ؟»

"You should preach to the people in a way that they can easily understand. Would you like that Allâh and His Messenger (صلى الله عليه وسلم) be denied?" (Al-Bukhari)

Abdur-Razzâq reported from Ma'mar from Ibn Tâwus from his father that Ibn Abbâs (رضي الله عنهما) narrated:

«أنَّه رَأى رَجُلاً انْتَفَضَ لمَّا سَمِعَ حَدِيثاً عَنِ النَّبِيِّ ﷺ في الصِّفَاتِ اسْتِنْكاراً لِذَلِكَ. فَقَالَ مَا فَرَقُ هؤُلاءِ يَجِدُونَ رِقَّةً عِنْدَ مُحْكَمِهِ ويَهْلِكُونَ عِنْدَ مُتَشَابِهِه».

He (Ibn Abbâs) saw a man springing to his feet in disapproval of the statement when he heard a *Hadith* from the Prophet صلى الله عليه وسلم about the Divine Attributes. Then he (Ibn Abbâs) said, "What type of the fear is of these people!? They find in entirely clear verses that which they fear and are

brought to ruin by those verses which are not entirely clear (in which they seek deviant interpretations)."

When the tribe of Quraish heard Allâh's Messenger صلى الله عليه وسلم mentioning *Ar-Rahmân,* they denied this Attribute. It was on this occasion that Allâh the Almighty revealed the verse:

﴿ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ ﴾

"And they disbelieve in *Ar-Rahmân* [the Most Beneficient (Allâh)]" (13:30)

Important issues of the Chapter

1) The denial of any of the Names or Attributes of Allâh casts out one from *Imân.*

2) Detailed account of the verse (13:30).

3) Avoid speaking in a manner which the listener cannot understand clearly.

4) Mentioning the reasons which lead to the denial of Allâh and His Messenger (صلى الله عليه وسلم) even unintentionally.

5) Warning of Ibn Abbâs رضي الله عنهما to the effect that whoever denies any of the Attributes of Allâh, he would be ruined.

CHAPTER No: 41

(Recognizing the Grace of Allâh, yet denying it is disbelief)

Allâh the Almighty said:

﴿ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ﴾

"They recognize the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad صلى الله عليه وسلم)." (16:83)

Mujahid has stated: The sayings of a man as "The wealth is mine. I have inherited it from my elders."

Aun bin Abdullah says: They say, "If so-and-so would not have been, such and such would not have occurred."

Ibn Qutaibah said: "They say that these blessings are the result of their deity's intercession."

After the *Hadith* of Zaid bin Khâlid (in Chapter 30), in which Allâh said: "In this morning, some of My slaves remained as true believers and some became disbelievers..." Abul-Abbâs (Ibn Taimiyah) said: "Such commandments have occurred frequently in Qur'ân and *Sunnah*. Allâh condemns those who attribute His Blessings and Mercy to others whom they associate with Him."

Some other scholars of earlier days cite its example as – "wind was blowing favourably" and "the sailor was wise and experienced." And likewise are the statements of most of the people.

Important issues of the Chapter

1) Recognition of the blessings and description of their denial.
2) All types of denials are known to the most of the people.
3) Naming such statements as the denial of the blessings.
4) Combination of two opposites in the heart.

CHAPTER No: 42

("Do not set up rivals unto Allâh...")

Allâh the Almighty said:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

"Do not set up rivals (*Al-Andâd*) unto Allâh (in worship) while you know (that He Alone has the right to be worshipped)." (2:22)

With reference to the above quoted verse, Ibn Abbâs (رضي الله عنهما) said:

«الأنْدَادُ هُوَ الشِّرْكُ، أخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى صَفاةٍ سَوْدَاء في ظُلمَةِ الليْلِ، وهُوَ أنْ تَقُولَ: واللهِ وَحَيَاتِكَ يَا فُلانَ وحَيَاتِي، وتَقُولَ: لَولاَ كُلَيْبَةُ هَذَا لأتَانَا اللصُوصُ، ولَولا البطّ في الدَّارِ لأتَى اللصُوصُ، وقَوْلِ الرَّجُلِ لِصَاحِبِهِ: مَا شَاءَ اللهُ وَشِئْتَ، وقَوْلِ الرَّجُلِ: لَولاَ اللهُ وفُلاَنٌ لاَ تَجْعَل فيهَا فُلاناً، هَذَا كلُّهُ بِهِ شِرْكٌ».

"*Al-Andâd* means *Shirk*. It is as inconspicuous as a black ant moving (crawling) on a black stone in the darkness of night. It is to swear: 'by Allâh and by your life' and 'by my life'. It is also to say: 'Had there not been this little dog or the duck in the house, the thief would have entered.' Or, like the statement of a man to his companion: 'By Allâh's and yours will...' or 'Had it not been Allâh and so-and-so', etc. Do not mention anybody with Allâh because all of it is *Shirk*." [It has been reported by Ibn Abi Hâtim]

Umar bin Al-Khattâb رضي الله عنه narrated that Allâh's Messenger صلى الله عليه وسلم said:

«مَنْ حَلَفَ بِغَيْرِ الله فَقَدْ كَفَرَ أوْ أَشْرَكَ».

"Whoever swears by other than Allâh has disbelieved or committed *Shirk*." [At-Tirmidhi graded this *Hadith* as *Hasan* (fair) and Al-Hâkim has graded it *Sahih* (sound)].

Ibn Mas'ud (رضي الله عنه) said:

«لأنْ أحْلِفَ بالله كَاذِباً أحَبُّ إليَّ مِنْ أنْ أحْلِفَ بِغَيْرِه صَادِقاً».

"To swear by Allâh while lying is more loved by me than to swear by other than Him while speaking truth."

Hudaifah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

«لا تَقُولُوا مَا شَاءَ الله وشَاءَ فُلانٌ ولكِنْ قُولُوا مَا شَاءَ الله ثُمَّ شَاءَ فُلانٌ».

"Do not say 'With the will of Allâh and with the will of that person' but rather say 'With the will of Allâh and then with the will of that person.' " [Abu Dâwud reported this *Hadith* with a *Sahih* chain].

It is related about Ibrahim Nakhyee that he detested to say: "I seek refuge in Allâh and in you," but it is permitted to say: "I seek Allâh's refuge first and then yours." He said, "Say 'If not Allâh and then so-and-so' and do not say 'If not Allâh and so-and-so'"

Important issues of the Chapter

1) Explanation of *Al-Andâd* as is mentioned in verse of *Al-Baqarah* (2:22).
2) The Companions رضي الله عنهم used to explain that the verses revealed about major *Shirk* include minor *Shirk* also.
3) To swear by other than Allâh is *Shirk*.
4) To swear by other than Allâh truthfully (believing such) is a far greater sin than to swear by Allâh to a lie.
5) The difference between the conjunctions '*wa*' (and) and '*thumma*' (then).

CHAPTER No: 43

What is said about the One who is not satisfied with an Oath taken by Allâh's Name

Ibn Umar (رضي الله عنهما) narrated that Allâh's Messenger صلى الله عليه وسلم said:

«لاَ تَحْلِفُوا بِآبائِكُمْ مَنْ حَلَفَ بالله فَلْيَصْدُق ومَنْ حُلِفَ لَهُ بالله فَلْيَرضَ، ومَنْ لَمْ يَرضَ فَلَيْسَ مِنَ الله».

"Do not swear by your forefathers. Whoever swears by Allâh, let him speak the truth. And the one for whom the oath is taken in the Name of Allâh, should be satisfied with it, and whoever is not satisfied, is not from the slaves of Allâh." [This *Hadith* was reported by Ibn Mâjah with good *Isnâd*)].

Important issues of the Chapter

1) To make an oath by forefathers is not allowed.
2) The person for whom an oath by Allâh's Name is made, must be acceptant of it.
3) The punishment for the person who is not satisfied by an oath made by Allâh's Name.

CHAPTER No: 44

How it is to say "What Allâh may will and you (صلى الله عليه وسلم) may will"

Qutailah (رضي الله عنها) narrated:

«أنَّ يَهُودِيًّا أتَى النَّبيَّ ﷺ فَقَالَ: إنَّكُمْ تُشْرِكُونَ: تَقُولونَ مَا شَاءَ اللهُ وَشِئْتَ، وتَقُولونَ والكَعْبَةِ، فأمَرَهُمُ النَّبيُّ ﷺ إذَا أرَادُوا أنْ يَحْلِفُوا أنْ يَقُولُوا: وربِّ الكَعْبَةِ وأنْ يَقُولُوا: مَا شَاءَ اللهُ ثُمَّ شِئْتَ».

A Jew came to the Prophet صلى الله عليه وسلم and said, "Your people commit *Shirk* when they say: 'By the Will of Allâh and (also) with your will', and say: 'By Ka'bah.' " Thereafter, the Prophet صلى الله عليه وسلم commanded (the Companions رضي الله عنهم) to swear by saying: "By the *Rabb* (Lord) of the Ka'bah and to say "By the Will of Allâh and then with your will." [An-Nasâ'i mentioned this *Hadith* and graded it *Sahih.*]

An-Nasâ'i also reported the *Hadith* of Abdullah bin Abbâs (رضي الله عنهما):

«أنَّ رَجُلاً قَالَ للنَّبيِّ ﷺ مَا شَاءَ اللهُ وشِئْتَ، فَقَالَ أجَعَلْتَنِي للهِ نِدًّا؟ مَا شَاءَ اللهُ وَحْدَهُ».

Once a man came to the Prophet صلى الله عليه وسلم and said, "With the Will of Allâh and (also) with your will", he (صلى الله عليه وسلم) then said, "Have you made me an associate with Allâh? Rather it is 'what Allâh Alone wills.' "

Ibn Mâjah reported from Tufail (رضي الله عنه), 'Aishah's brother from her mother's side, that he narrated:

«رَأَيْتُ فِيمَا يَرَى النَّائِمُ كَأَنِّي أَتَيْتُ عَلى نَفَرٍ مِنَ اليَهُودِ قُلْتُ: إنَّكُمْ لأنْتُمُ القَوْمُ لَوْلا أنَّكُمْ تَقُولُونَ عُزَيْرٌ ابنُ الله، قَالُوا وإنَّكُمْ لأنْتُمُ القَوْمُ لَولا أنَّكُمْ تَقُولونَ مَا شَاءَ الله وَشَاءَ مُحَمَّدٌ. ثُمَّ مَرَرْتُ بِنَفَرٍ مِنَ النَّصَارَى فَقُلْتُ إنَّكُمْ لأنْتُمُ القَوْمُ لَولا أنَّكُمْ تَقُولُونَ المَسِيحُ ابنُ الله قَالُوا وإنَّكُمْ لأنْتُمُ القَوْمُ لَولا أنَّكُمْ تَقُولُونَ مَا شَاء الله وشَاء مُحَمَّدٌ. فَلَمَّا أصْبحتُ أخْبَرْتُ بِهَا مَنْ أخْبَرْتُ ثُمَّ أتَيْتُ النَّبيَّ ﷺ فأخْبَرْتُهُ قَالَ هَلْ أخْبَرْتَ بِهَا أحداً؟ قُلْتُ نَعَمْ، قَالَ فَحَمِدَ الله وأثْنَى عَلَيْه ثُمَّ قال: أمَّا بَعْدُ: فَإنَّ طُفَيلاً رأى رُؤْياً أخْبَرَ بِهَا مَنْ أخْبَرَ مِنْكُم وإنَّكُمْ قُلْتُم كَلِمَةً كَانَ يَمنَعُنِي كَذَا وكَذَا أنْ أنْهَاكُمْ عَنْها فَلا تَقُولُوا: مَا شَاء الله وشَاءَ مُحمَّدٌ ولكِنْ قُولُوا: مَا شَاء الله وَحْدَهُ».

I had a dream in which I came upon a group of Jews and said to them, "You are indeed a good people had you not claimed Uzair (عليه السلام), the son of Allâh." Then they said, "You too are good if you do not say: 'What Allâh may will and Muhammad may will.' " After that, I came upon a group of Christians and said to them, "You are indeed a good people if you do not claim Christ, the son of Allâh," then they said, "You too are good if you do not say: 'What Allâh may will and Muhammad may will.' " Then the following morning, I narrated the above event to some, and came to the Prophet صلى الله عليه وسلم and repeated the whole event. He (صلى الله عليه وسلم) asked, "Have you told this to anybody else?" I said, "Yes". Then he (صلى الله عليه وسلم) went to his pulpit and after offering praises to Allâh said, "Tufail had a dream which he already had communicated to some of you. You used to say a sentence which due to some hesitation (that Allâh did not reveal in this regard) I could not prevent you from. Henceforth, do not say: 'What Allâh may will and

Muhammad may will' but say: 'What Allâh may will Alone.' "

Important issues of the Chapter

1) The Jews were aware of the consequences of minor *Shirk*.

2) Man's understanding of the *Shirk* if he wishes to.

3) The statement of the Prophet صلى الله عليه وسلم: "Have you made me an associate with Allâh." How condemnable is the poet who said:

مالى من الوذبه سـواك عند حدوث العارض الهمم

"O noblest of the creatures, there is none for me but you to seek refuge in distress."

4) This is not the major *Shirk* as the Prophet صلى الله عليه وسلم said: "I was prevented from doing so for such and such ..."

5) A true dream is a kind of revelation.

6) The sound and true dream may be reason for initiating some rulings in the *Shari'ah*.

CHAPTER No: 45

Whoever curses Time has wronged Allâh

Allâh the Almighty said:

﴿وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾

"And they say: There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (the time). And they have no knowledge of it, they only conjecture." (45:24)

Narrated Abu Hurairah (رضي الله عنه) that the Prophet صلى الله عليه وسلم said:

«قالَ الله تَعَالى: يُؤذِيني ابنُ آدمَ يَسُبُّ الدَّهْرَ وأنَا الدَّهْرُ أُقَلِّبُ الليْلَ والنَّهارَ».

"Allâh said, 'The son of Adam wrongs me for he curses *Ad-Dahr* (the time); though I am *Ad-Dahr* (the Time), in My Hands are all things, and I cause the revolution of day and night." (Al-Bukhari)

In another version wherein it is said:

«لا تَسُبُّوا الدَّهْرَ فَإنَّ الله هُوَ الدَّهْرُ».

"Do not abuse *Ad-Dahr* (the time); for Allâh is *Ad-Dahr*".

Important issues of the Chapter

1) Cursing *Ad-Dahr* (the time) is forbidden.
2) Abusing *Ad-Dahr* (the time) is in fact to wrong Allâh.
3) Contemplation of the statement of the Prophet صلى الله عليه وسلم: "Verily Allâh is *Ad-Dahr*".
4) Something may be an abuse even if such was not the heartfelt intention (of the abuser).

CHAPTER No: 46

To be named "Judge of Judges" and the like

Abu Hurairah (رضي الله عنه) narrated that the Prophet صلى الله عليه وسلم said:

«إِنَّ أَخْنَعَ اسمٍ عِنْدَ اللهِ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاكِ لاَ مَالِكَ إلاَّ اللهُ».

"The most perfidious (awful/meanest) name to Allâh is (that of) a man calling himself *Mâlik Al-Amlâk* (the king of kings). In fact, there is no king but Allâh". (*Al-Bukhari*)

Sufyân said, "Another example is the title of *Shahanshah*."

In another version:

«أَغْيَظُ رَجُلٍ عَلى اللهِ يَوْمَ القِيامَةِ وأَخْبَثُهُ».

"Allâh will be most enraged on the Day of Judgement, and the most wicked (will be a man who has given himself the title of 'king of kings')"

And the word *Akhna'* (أخنع) means "lowest, meanest," (*Auda'* أوضع).

Important issues of the Chapter

1) Prohibition of applying the title 'king of kings' to anyone.
2) Prohibition of applying any other similar connotation as in the example given by Sufyân رضي الله عنه.
3) Comprehension and understanding of the gravity of the Prophet's saying despite that one may not intend the ugly or worst meaning of it in his heart.
4) Realization and understanding this account of Allâh being Most High and Unapproachable in His Greatness and without any shortcomings (unlike the worldly 'king').

CHAPTER No: 47

Respect for the Names of Allâh and changing one's name for the sake of that

It is narrated from Abu Shuraih (رضي الله عنه) :

«أنّه كان يُكَنّى أبا الحَكَم فقال لهُ النّبيُّ ﷺ إنّ الله هُوَ الحَكَمُ وإليهِ الحُكْمُ فقال إنّ قَوْمِي إذا اخْتَلَفُوا فِي شَيءٍ أتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فرضِيَ كِلاَ الفَرِيقَين، فقال مَا أحْسَنَ هذا. فَمَالَكَ مِنَ الوَلَدِ؟ قَالَ شُرَيْحٌ ومُسْلِمٌ وعَبْدُالله: قال فَمَنْ أكْبَرُهُم ؟ قُلْتُ: شُرَيْحٌ، قَالَ: فأنْتَ أبو شُرَيْحٍ».

His *Kunyah* (nickname) was *Abul-Hakam*. So the Prophet صلى الله عليه وسلم once said to him, "Allâh is *Al-Hakam* (the Judge); and His Judgement is to prevail." Then Abu Shuraih said, "My people come to me for adjudication of their disputes; and when I judge between them, both parties are pleased with my judgement." The Prophet صلى الله عليه وسلم rejoined, "How excellent is this! Do you have any children?" I said, "Yes, Shuraih, Muslim and Abdullah." Then the Prophet صلى الله عليه وسلم asked, "Who is the eldest?" I said, "Shuraih," then the Prophet صلى الله عليه وسلم said, "You are henceforth to be called Abu Shuraih."

Abu Dâwud and other collectors have mentioned this *Hadith* in their books.

Important issues of the Chapter

1) Respect for the Names and Attributes of Allâh, though its actual meaning was not intended (by the user for himself).
2) Changing the name on account of that.
3) Taking the eldest child's name as *Kunyah*.

CHAPTER No: 48

Who makes fun of anything where mention is made of Allâh or the Qur'ân or the Messenger (صلى الله عليه وسلم) (commits disbelief)

Allâh the Most Exalted said:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴾

"If you ask them (about this), they declare: 'We were only talking idly and joking.' Say: 'Was it at Allâh (عزوجل), and His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صلى الله عليه وسلم) that you were mocking? ' " (9:65)

Ibn Umar, Muhammad bin Ka'b, Zaid bin Aslam and Qatâdah (رضي الله عنهم) narrated the following *Hadith*:

«أَنَّهُ قَالَ رَجُلٌ فِي غَزْوَةِ تَبُوكٍ مَا رَأَيْنَا مِثْلَ قُرَّائِنَا هؤُلاءِ أَرْغَبَ بُطُوناً ولاَ أَكْذَبَ أَلْسُناً ولا أَجْبَنَ عِنْدَ اللقَاءِ. يَعْنِي رَسُولَ الله ﷺ وأَصْحَابَهُ القُرَّاءِ، فَقَال لهُ عَوْفُ بنُ مَالِكٍ كَذَبْتَ ولكِنَّكَ مُنَافِقٌ لأُخبِرَنَّ رَسُولَ الله ﷺ فَذَهَبَ عَوْفٌ إِلى رَسُولِ الله ﷺ لِيُخْبِرَهُ فَوَجَدَ القُرآنَ قَدْ سَبَقَهُ. فَجَاءَ ذَلِكَ الرَّجُلُ إِلى رَسُولِ الله ﷺ وقَدِ ارْتَحَلَ وركِبَ نَاقَتَهُ فَقَالَ يَا رَسُولَ الله إِنَّمَا كُنَّا نَخُوضُ ونَتَحَدَّثُ حَدِيثَ الرَّكْبِ نَقْطَعُ بهِ عَنَّا الطَّرِيقَ. قال ابن عمر: كأَنِّي أَنْظُرُ إِلَيْهِ مُتَعَلِّقاً بِنَسْعَةِ نَاقَةِ رَسُولِ الله ﷺ وأَنَّ الحِجَارَةَ

تَنْكُبُ رِجْلَيْهِ وهُوَ يَقُولُ إِنَّمَا كُنَّا نَخُوضُ ونَلْعَبُ. فَيَقُولُ لَهُ رَسُولُ اللهِ ﷺ: ﴿أَبِاللهِ وآيَاتِهِ ورَسُولِهِ كُنْتُمْ تَسْتَهْزِؤُونَ. لاَ تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ﴾ . مَا يَلْتَفِتُ إِلَيْهِ ومَا يَزِيْدُه عَلَيْهِ».

In the course of the campaign of battle Tabuk, a man came up one day and declared: "We have seen no people with greater appetite, more lying, more cowardly in battle than those people," he meant Allâh's Messenger صلى الله عليه وسلم and his Companions. Awf bin Mâlik rose and said, "In fact, you are the liar and a hypocrite (*Munâfiq*) and I will inform Allâh's Messenger صلى الله عليه وسلم about your words." So he went to Allâh's Messenger صلى الله عليه وسلم but by then he (صلى الله عليه وسلم) was already informed through a revelation. Meanwhile, the hypocrite also approached Allâh's Messenger صلى الله عليه وسلم when he (صلى الله عليه وسلم) started journey and was already on his camel. He .pleaded: "O Messenger of Allâh! we were only joking and trying to pass the time while travelling." Ibn Umar (رضي الله عنهما) said, "As if I see him that he was clinging to the saddle belt of the Messenger of Allâh's camel as it ran and his legs were being battered by the rough ground and even then he continued pleading (i.e. we were only joking)." Allâh's Messenger صلى الله عليه وسلم said, "Was it at Allâh (عزوجل), and His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صلى الله عليه وسلم) that you were mocking? Make no excuse; you have disbelieved after you had believed". (9:65,66) Neither he (صلى الله عليه وسلم) looked towards him nor spoke anything further.

Important issues of the Chapter

1) It is such a terrible thing that whoever makes fun in these matters is a disbeliever (*Kafir*).

2) The explanation given of the verse 9:65, applied to those who commit such an act, whoever they may be.

3) There is a difference between backbiting and admonition, and loyalty to Allâh and His Messenger صلى الله عليه وسلم.

4) The difference between forgiveness which Allâh loves and severity in dealing with the enemies of Allâh.

5) Some excuses are unacceptable.

CHAPTER No: 49

(To say "This wealth is the result of my labour and knowledge" is against *Tauhid*)

Allâh the Almighty said:

﴿ وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴾

"And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: 'This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth, etc.) with Him'. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment. " (41:50)

Mujahid said, "(The Arabic words *Hâdha li* mean) this is the result of my labour and I do deserve it."

Ibn Abbâs (رضي الله عنهما) said, "(that it means) what is with me."

And the Statement of Allâh:

﴿ قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ ﴾

"He (Korah) said: This has been given to me only because of knowledge I possess." (28:78)

Qatadah (رحمه الله) said (in explanation of this verse): "This wealth was given to me because of my merit and experience in earning."

Others (scholars) said: "Because of knowledge from Allâh that I

particularly deserved from Him."

And this is the meaning of Mujahid's statement: "This was bestowed on me because of my high rank."

Abu Hurairah (رضي الله عنه) narrated that he heard Allâh's Messenger صلى الله عليه وسلم saying:

«إنَّ ثَلاَثَةً مِنْ بَنِي إسَرائيلَ أَبْرَصَ وَأَقْرَعَ وأعْمَى فأَرادَ الله أنْ يَبْتَلِيَهُمْ فَبَعَثَ إلَيهِمْ مَلَكاً فَأتَى الأَبْرَصَ فقَالَ: أيُّ شَيءٍ أحَبُّ إلَيْكَ؟ قَالَ لَوْنٌ حَسَنٌ وجلدٌ حَسَنٌ ويَذهَبُ عَنِّي الذِي قَدْ قَذرَنِي النَّاسُ بِهِ قَالَ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذْرَهُ فأُعْطِيَ لَوناً حَسَناً وجِلْداً حَسَناً. قَالَ فأيُّ المَالِ أحَبُّ إلَيْكَ؟ قَالَ الإبِلَ أوِ البَقَرَ شكّ إسحاق. فأُعْطِيَ نَاقَةً عُشَرَاءَ، وقَالَ بَارَكَ الله لَكَ فِيهَا. قَالَ فأَتَى الأقْرَعَ فقَالَ: فأيُّ شَيءٍ أحَبُّ إلَيْكَ، قَالَ: شَعْرٌ حَسَنٌ ويَذْهَبَ عَنِّي الذِي قَدْ قَذرَنِي النَّاسُ بِهِ فَمَسَحَهُ فَذَهَبَ عَنْهُ وأُعْطِيَ شَعْراً حَسَناً. فَقَالَ أيُّ المَالِ أحَبُّ إلَيْكَ؟ قَالَ البَقَرَ أوِ الإبِلَ. فأُعْطِيَ بَقَرَةً حَامِلاً قَالَ بَارَكَ الله لَكَ فيهَا. فأَتَى الأعْمَى فقَالَ: أيُّ شَيءٍ أحَبُّ إلَيْكَ؟ قَالَ: أنْ يَرُدَّ الله إلَيَّ بَصَرِي فأُبْصِرُ بِهِ النَّاسَ فَمَسَحَهُ فَرَدَّ الله إلَيْهِ بَصَرَهُ. قَالَ أيُّ المَالِ أحَبُّ إلَيْكَ؟ قَالَ الغَنَمَ. فأُعْطِيَ شَاةً وَالِداً. فَأنْتَجَ هذَانِ وَوُلِّدَ هذَا فَكَانَ لِهذَا وَادٍ مِنَ الإبِلِ ولِهَذَا وَادٍ مِنَ البَقَرِ ولِهَذَا وَادٍ مِنَ الغَنَمِ. قَالَ: ثُمَّ إنَّه أتَى الأبْرَصَ في صُورَتِهِ وهَيئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ قَدْ انقَطَعَت بيَ الحِبَالُ في سَفَرِي فَلا بَلاَغَ لِيَ اليَوْمَ إلاَّ بالله ثُمَّ بِكَ. أسألُكَ بالذِي أعْطَاكَ اللوْنَ الحَسَنَ

والجِلْدَ الحَسَنَ والمَالَ بَعِيراً أَتبَلَّغُ به فِي سَفَرِي. فَقَالَ الحُقُوقُ كثِيرةٌ. فقالَ كأنّي أعْرِفُكَ ألَمْ تكُنْ أبْرَصَ يَقْذَرُكَ النّاسُ، فَقِيراً فأعْطَاكَ الله عَزَّ وجلَّ المَالَ؟ فقَالَ: إنَّمَا وَرِثْتُ هذَا المَالَ كَابِراً عَنْ كَابِرٍ. فقَال: إنْ كُنتَ كَاذباً فَصَيَّرَكَ الله إلى مَا كُنْتَ. وأتَى الأقْرَعَ فِي صُورتِهِ فقَالَ له مِثْلَ مَا قَالَ لِهذا. ورَدَّ عَلَيْهِ مَا رَدَّ عليهِ هذَا. فقَالَ: إنْ كُنتَ كَاذِباً فَصَيَّرَكَ الله إلى مَا كُنْتَ. قَالَ: وأتَى الأعْمَى فِي صُورتِهِ فقَال: رَجُلٌ مِسْكِينٌ وابْنُ سَبيلٍ، قَدِ انْقَطَعَتْ بيَ الحِبَالُ فِي سَفَرِي فَلاَ بَلاَغَ لِيَ اليَوْمَ إلاَّ بالله ثُمَّ بِكَ أسْأَلُكَ بالذي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أتبَلَّغُ بهَا في سَفَرِي. فقَال: قَدْ كُنْتُ أعْمَى فَرَدَّ الله إليَّ بَصَرِي. فَخُذْ مَا شِئْتَ وَدعْ مَا شِئْتَ. فَوَالله لا أجْهَدُكَ اليوْمَ بشيءٍ أخَذْتَهُ لله. فقَالَ: أمْسِكْ مَالَكَ فإنَّمَا ابْتُلِيتُمْ فقَد رَضِيَ الله عَنْكَ وَسخطَ على صَاحِبَيْكَ».

"Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels or cows' — Ishâq, the narrator is confused. So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him),

'What kind of property do you like best?' He replied, 'Cows or camels.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allâh gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' So he gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property).' He replied, '(This is all wrong). I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you

back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allâh gave me back my eyesight. (I was poor and Allâh made me rich); so take anything you wish from my property. By Allâh, I will not stop you for taking anything (you need) of my property which you may take for Allâh's sake.' The angel replied, 'Keep your property with you. You (i.e. three men) have been tested and Allâh is pleased with you and is angry with your two companions.' " (Al-Bukhari)

Important issues of the Chapter:

1) Explanation of the verse in *Al-Fussilat* (41:50).
2) The meaning of:

﴿لَيَقُولَنَّ هَٰذَا لِي﴾

"He is sure to say: 'This is for me (due to my merit)' "

3) The meaning of:

﴿إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمٍ عِندِيٓۚ﴾

"This has been given to me only because of knowledge I possess." (28:78)

4) The great lessons hidden in the wonderful story quoted.

CHAPTER No: 50

(Every name which leads to the service of other than Allâh is prohibited)

Allâh عزوجل said:

﴿فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ﴾

> "But when He gave them a *Salih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High is Allâh, Exalted above all that they ascribe as partners to Him. (*Tafsir At-Tabarî,* Vol.9, Page 148)." (7:190)

Allamah Ibn Hazm (رحمه الله) said that Muslims were collectively agreed upon the impermissibility of every name which means service to anyone other than Allâh عزوجل such as Abd-'Umar (slave of 'Umar), Abd-Al-Ka'bah (slave of the Ka'bah), and like that except Abdul-Muttalib.

Ibn Abbâs (رضي الله عنهما) commented upon the above verse of Qur'ân as such:

«لَمَّا تَغَشَّاهَا آدَمُ حَمَلَت فأتاها إبْلِيسُ فَقَالَ: إنِّي صَاحِبُكُمَا الذي أخْرَجْتُكُمَا مِنَ الجَنَّة لَتُطِيْعَنِي أوْ لأجْعَلَنَّ لَهُ قَرنَي إيلٍ فَيَخْرُجُ مِنْ بَطْنِكِ فَيَشُقُّهُ ولأفعَلَنَّ ولأفْعَلَنَّ يُخوِّفُهُمَا سَمِّيَاهُ عَبْدَ الحَارِثِ فأبَيَا أنْ يُطِيعَاهُ فَخَرجَ مَيِّتاً. ثُمَّ حَمَلَتْ فأتَاهُمَا فقَالَ مِثْلَ قَوْلِهِ فأبَيَا أنْ يُطِيعَاهُ فَخَرجَ مَيِّتاً. ثُمَّ حَمَلَتْ فأتاهُمَا فذَكَرَ لَهُمَا فَأدْرَكَهُمَا حُبّ الوَلَدِ فَسَمَّيَاهُ عَبْدَ الحَارِثِ فذلكَ قولُهُ: ﴿جَعَلا لَهُ شُرَكَاءَ فِيمَا آتاهُمَا﴾.

When Adam had sexual relation with Eve, she became pregnant. At that time *Iblis* (Satan) came to them and said, "I am the one who caused your expulsion from Paradise. Obey me, otherwise I shall cause your child to grow two horns like a deer by which he will puncture your belly when he comes out! I will do it! I will do it!." Satan thus frightened them (Adam and Eve) and said to name the boy "Abdul-Hârith" (slave of the earth cultivator). They (Adam and Eve) did not obey him (Satan) and a dead child was born to them. When Eve became pregnant a second time, Satan again approached them and repeated the same demand but again they did not obey. And the second child was still born dead. She [Eve] became pregnant a third time, Satan again came to them and put the same demand mentioning what had happened before. Adam and Eve were overcome by love for the child and named the boy "Abdul-Hârith (slave of the earth cultivator)". And this is what Allâh said (in the verse): "They made partners with Him for what they were given". [Reported by Ibn Abi Hâtim].

He (Ibn Abi Hâtim) also reports with a *Sahih* chain from Qatâdah (رحمه الله) that he said[1]:

"They made partners in giving obedience along with Him but not in worship beside Him."

He (Ibn Abi Hâtim) also reports with a sound chain from Mujahid (رحمه الله) regarding the verse:

﴿ لَئِنْ ءَاتَيْتَنَا صَٰلِحًا ﴾

"If you give us a *Salih* (good in every aspect) child, ..." (7:189)

that they (Adam and Eve) were frightened that the child might not be human. Such a meaning was mentioned by Hasan, Sa'id and others (رحمهم الله).

[1] Note: The above quoted *Hadith* is said to be weak. Hafiz Ibn Kathir رحمه الله and Allamah Al-Albani ranked it weak "*Da'if*" (Publisher).

Important issues of the Chapter

1) Any name which implies worship of others than Allâh is forbidden.

2) Explanation of the verse in *Al-A'râf* (7:189).

3) This *Shirk* is concerned only with the naming though its actual implied meaning was not intended.

4) The gift of Allâh to a man of a normal girl is also of His favours.

5) The pious predecessors made a distinction between *Shirk* in obedience and *Shirk* in worship.

CHAPTER No: 51

(The Most Beautiful Names belong to Allâh)

Allâh the Most Exalted said:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَـٰٓئِهِۦ ۚ﴾

"And (all) the most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names." (7:180)

Ibn Abi Hâtim (رحمه الله) reported that Ibn Abbâs (رضي الله عنهما) said: "Those who belie or deny His Names actually commit *Shirk*."

Also reported from him is: "They derived *Al-Lât* from *Al-Ilâh* and *Al-'Uzza* from *Al-Aziz*."

A'mash said: "They included (in the Names of Allâh) such (names) which do not belong to Him.".

Important issues of the Chapter

1) Confirmation of the Names of Allâh.
2) All the Names of Allâh are beautiful.
3) We must call Allâh by His Names.
4) The command to shun the ignorant, evil apostates.
5) Explanation of the kind of apostasy one commits by misusing the Names of Allâh.
6) The punishment promised for the person who commits apostasy.

CHAPTER No: 52

Do not say *As-Salâm* (Peace and Security) upon Allâh

It is reported in *As-Sahih* (*Al-Bukhari*) *and Muslim* from Ibn Mas'ud رضى الله عنه , He said:

«إذَا كُنَّا معَ النَّبيِّ ﷺ في الصَّلاةِ قُلْنَا السَّلامُ عَلى الله مِنْ عَبَادِهِ السَّلامُ على فُلَانِ وَفُلان فقَالَ النبيُّ ﷺ لاَ تَقُولوا السَّلامُ عَلى الله فَإِنَّ الله هُوَ السَّلامُ».

Whenever we offered *Salât* (prayer) behind the Prophet صلى الله عليه وسلم , we used to recite (in sitting) "*As-Salâm* (the peace) be on Allâh from His slaves. *As-Salâm* (the peace) be on such and such people." The Prophet صلى الله عليه وسلم guided us by saying: "Do not say '*As-Salâm 'ala-Allâh* — the peace be on Allâh', for Allâh Himself is *As-Salâm* (the Peace)."

Important issues of the Chapter

1. Explanation of *As-Salâm* (the peace).
2. *As-Salâm* (the peace) is a greeting or salutation.
3. *As-Salam* is not proper to use for Allâh.
4. The reason being Allâh Himself is *As-Salâm* (the Peace).
5. The Prophet صلى الله عليه وسلم taught the Companions (رضي الله عنهم), the invocation in the way it should be offered to Allâh.

CHAPTER No: 53

Saying: "O Allâh, forgive me if You wish"

It is reported in *As-Sahih* (*Al-Bukhari*) from Abu Hurairah (رضي الله عنه) that Allâh's Messenger صلى الله عليه وسلم said:

«لاَ يَقُلْ أَحَدُكُمْ: اللهُمَّ اغْفِر لي إنْ شِئْتَ اللهُمَّ ارْحَمْنِي إنْ شِئْتَ. لِيَعزِمِ المَسْأَلَةَ فَإنَّ اللهَ لا مُكْرِهَ لَهُ».

"None of you should say: 'O Allâh, forgive me if You wish; O Allâh, be Merciful to me if You wish; but he should always appeal to Allâh with determination, for nobody can force Allâh to do something against His Will."

Muslim reports:

«ولْيَعْزِمِ الرَّغْبَةَ فَإنَّ اللهَ لا يَتَعَاظَمُهُ شَيءٌ أعْطَاهُ».

"One should appeal to Allâh with firm determination for nothing is too much for, or beyond Allâh."

Important issues of the Chapter

1) Forbiddance of making any exclusions in the supplication.
2) The reason for not saying 'If You wish'.
3) The Prophet صلى الله عليه وسلم said to make the appeal with firm determination.
4) Ask whatever you can of Allâh.
5) The reason for that (for nothing is too much for, or beyond Him).

CHAPTER No: 54

One should not say "My Slave (Male or Female)"

In *As-Sahih* (*Muslim*), Abu Hurairah (رضي الله عنه) narrated that Allâh's Messenger صلى الله عليه وسلم said:

«لا يَقُلْ أحَدُكُمْ أطْعِمْ ربَّكَ وضِيء ربَّكَ. ولْيَقُلْ سَيِّدِي ومَوْلايَ، ولاَ يَقُلْ أحَدُكُمْ: عَبْدِي وأمَتِي وَلْيَقُلْ: فَتَاي وَفَتاتِي وغُلاَمِي».

"One of you should not say, 'Feed your Lord (*Rabbaka*), help your lord in performing ablution, but he should say, 'My master (e.g. Feed your master instead of lord, etc.) (*Saiyidi*)'. or 'My guardian' (*Maulâi*), and one should not say, 'My slave (*'Abdî*), or 'My slave-girl (*'Amatî*), but he should say 'My lad (*Fatâi*)', 'My lass (*Fatâti*)' and 'My boy (*Ghulâmî*)' ".

Important issues of the Chapter

1) Forbiddance of saying: "My slave-boy" or "My slave-girl."
2) The slave should not say: "My lord", nor should it be said to him: "Feed your lord".
3) Teaching the master to instead say: "My lad", "My Lass" and "My boy."
4) Teaching the slave to instead say: "My master" or "My guardian."
5) The point here is to emphasize *Tauhid* in the fullest, even in one's expressions.

CHAPTER No: 55

Whoever asks with the Name of Allâh, is not to be rejected

Ibn Umar رضي الله عنهما narrated that Allâh's Messenger صلى الله عليه وسلم said:

«مَنْ سَأَلَ بِاللهِ فَأَعْطُوهُ، وَمَنِ اسْتَعَاذَ بِاللهِ فَأَعِيذُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفاً فَكَافِئُوهُ. فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ».

"If anyone makes a request in Allâh's Name, give it to him; if anyone seeks refuge by Allâh's Name, give him refuge; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him." [Abu Dâwud and An-Nasâ'i mentioned this *Hadith* and graded it *Sahih* (sound)].

Important issues of the Chapter

1) Grant protection to those who seek protection with the Name of Allâh.
2) Give if one asks with the Name of Allâh.
3) Acceptance of the invitation.
4) Return kindness that has been done to you.
5) If one has no means to repay kindness then supplication for him is a compensation.
6) His (صلى الله عليه وسلم) statement: "Until you feel that you have compensated him."

CHAPTER No: 56

Nothing but Paradise should be asked for by Allâh's Face

Jâbir (رضي الله عنه) narrated that Allâh's Messenger صلى الله عليه وسلم said:

«لا يُسْأَلُ بِوَجْهِ الله إلاَّ الجَنَّةُ».

"Nothing except Paradise should be asked for by Allâh's Face." (Abu Dâwud)

Important issues of the Chapter

1) Forbiddance of asking by Allâh's Face for other things than the utmost aim (that is Paradise)..
2) Affirmation of Allâh's Attribute of having the Face.

CHAPTER No: 57

On saying: "If only such and such..."

Allâh the Most Exalted said:

﴿ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَـٰهُنَا ﴾

"They say: 'If we had anything to do with the affair, none of us would have been killed here.' " (3:154)

The Almighty Allâh said:

﴿ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ﴾

"(They are) the ones who said about their killed brethren while they themselves sat (at home): 'If only they had listened to us, they would not have been killed.' " (3:168)

It is narrated in *Sahih* (*Muslim*) from Abu Hurairah (رضي الله عنه) that Allâh's Messenger صلى الله عليه وسلم said:

«احْرِصْ عَلَى مَا يَنْفَعُكَ واسْتَعِنْ بالله ولاَ تَعْجَزَنَّ وإنْ أَصَابَكَ شَيءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وكَذَا لَكَانَ كَذَا وكَذَا. ولكِنْ قُلْ: قَدَّر الله ومَا شَاءَ فَعَل، فَإنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

"Seek carefully what benefits you (in the Hereafter) and seek help only from Allâh and neither lose heart. If any adversity (misfortune) comes to you don't say: 'If I had only acted in such and such way, it would have been such and such' but instead say: 'Allâh has decreed it and what He willed is done.' Verily 'If' opens the way for the work of Satan."

Important issues of the Chapter

1) Explanation of the two verses in *Âl-'Imrân* (3:154 and 3:168).

2) Clear forbiddance of saying 'If' when something adverse happens to you.
3) The reason being that to do so opens the way for the work of Satan.
4) Guidance to the best speech.
5) The exhortation to do good deeds which are beneficial (in the Hereafter) while seeking help only from Allâh.
6) Doing the opposite (i.e. seeking help from other than Allâh) is prohibited, which is weakness.

CHAPTER No: 58

Prohibition of cursing the Wind

It is narrated from Ubai bin Ka'b رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said:

«لا تَسُبُّوا الرِّيحَ فإذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا: اللهُمَّ إنَّا نَسألُكَ مِنْ خَيْرِ هذِهِ الرِّيحِ وخَيْرِ مَا فِيهَا وخَيْرِ ما أُمِرَتْ بِهِ. ونَعُوذُ بِكَ مِنْ شَرِّ هذِهِ الرِّيح وشَرِّ ما فِيهَا وشَرِّ ما أُمِرَتْ بِهِ».

"Do not curse the wind. If you see that which is displeasing to you then say: 'O Allâh, we ask of you the good of this wind and the good of what is in it and the good that it is commanded to bring along with it. And we seek your protection, from the harm of this wind and the evil of what is in it and the evil that it is commanded to bring along with it.' " [At-Tirmidhi graded this *Hadith* as *Sahih* (sound)].

Important issues of the Chapter

1) Cursing the wind is prohibited.
2) Guidance to beneficial words when someone sees that which he dislikes.
3) The wind is commanded by Allâh's Order
4) The wind may be ordered with good as well as harm..

CHAPTER No: 59

(Prohibition of evil thoughts regarding Allâh)

Allâh the Almighty said:

﴿ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴾

"They thought wrongly of Allâh — the thought of ignorance. They said, 'Have we any part in the affair?' Say you (O Muhammad صلى الله عليه وسلم): 'Indeed the affair belongs wholly to Allâh.' They hide within themselves what they dare not reveal to you, saying: 'If we had anything to do with the affair, none of us would have been killed here.' Say: 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,' but that Allâh might test what is in your breasts; and to *Mahis*[1] that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts. " (3:154)

Allâh the Most Exalted said:

﴿ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ ﴾

"Who think evil thoughts about Allâh, for them is a disgraceful torment." (48:6)

Ibn Al-Qaiyim (رحمه الله) said regarding the first verse: "The 'thought

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[1] This word *Mahis* has three meanings: (1) to test, (2) to purify, (3) to get rid of. (*Tafsir Al-Qurtubi*)

of ignorance' is explained as meaning that Allâh عزوجل will not help the Messenger (صلى الله عليه وسلم) and his mission will soon fade away. It is also explained as meaning that the afflictions he suffered were not due to Divine Preordainment from Allâh and His Wisdom. It is therefore explained as the denial of Wisdom and Decree and denial that the mission of His Messenger (صلى الله عليه وسلم) would be completed and that it would prevail over all other religions. These were the evil thoughts in the minds of *Munâfiqun* (hypocrites) and *Mushrikun* (polytheists) which are mentioned in *Surat Al-Fath* as *Sû'-uz-Zan* (evil thoughts). *Sû'-uz-Zan* (evil thoughts) are against what is befitting the Most Perfect. Neither do they befit His Wisdom and Praiseworthiness nor His True Promise. Any person who thinks that the falsehood (Satan, polytheism etc.) will prevail over truth (Islamic Monotheism) continuously and it would cause truth to vanish; or who denies that things occur due to Allâh's Decision and Decree; or who denies an overriding wisdom behind His Decree that is deserving of praise and thinks that such is due to an arbitrary purposeless will: these are the thoughts of those who disbelieve. Woe to those who disbelieve of the punishment of Hell.

"Most people think the worst of Allâh with regards to what affects them in particular and what He does with others. No one is safe from that, except who truly knows Allâh and His Names and Attributes, and the necessity of His Wisdom and Praise. Let the intelligent recipient of good advice look closely at himself in this matter and let him repent to Allâh and beg His forgiveness for having harboured the worst thought about his Lord. If you were to look closely at (such individuals), you would see in him distress and annoyance with what Allâh has decreed, blaming and finding fault in it, and thinking, it should rather be such and such. In this thought, some are up to lesser extent and others up to greater. Examine yourself: Are you free from such thoughts? If you are saved from it you have been saved from a great calamity. But if not, I cannot regard you as saved!".

Important issues of the Chapter

1) Explanation of the verse in *Âl-Imrân* (3:154).

2) Explanation of the verse in *Surat Al-Fath* (48:6).
3) Notice that the worst estimation of Allâh (*Sû'-uz-Zan*) is of uncounted variety.
4) Only the person who knows himself and (true meaning of) the Names and Attributes of Allâh is safe from harbouring such thoughts.

CHAPTER No: 60

The One who denies *Qadar* (Divine Decree)

Muslim reported that Ibn Umar (رضي الله عنهما) said:

«والذي نَفْسُ ابن عُمَرَ بيَدِهِ لَوْ كَانَ لأَحَدِهمْ مِثْلُ أُحُدٍ ذَهَباً ثُمَّ أنْفَقَهُ في سَبيلِ الله مَا قَبِلَهُ الله مِنْهُ حتَّى يُؤمِنَ بالقَدْرِ» ثم استدل بقول النبي ﷺ: «الإيْمانُ أنْ تُؤمِنَ بالله ومَلائِكَتِهِ وكُتُبِهِ ورُسُلِهِ واليَوْمِ الآخِرِ وتُؤمِنَ بالقَدَرِ خَيْرِهِ وشَرِّه».

"By Him (Allâh) in Whose Hand is the soul of Ibn Umar, if anyone possessed gold amount to Uhud mountain and spent it all in the cause of Allâh, Allâh would not accept it unless he believes in *Qadar* (Divine Decree)." Then he cited as evidence the words of the Prophet صلى الله عليه وسلم : "*Imân* (Belief) is to believe in: 1) Allâh; 2) His angels; 3) His revealed Books; 4) His Messengers; 5) The Day of Resurrection and *Al-Qadar* (Divine Preordainments), the good and the bad of it."

It is reported by Ubâdah bin As-Sâmit (رضي الله عنه):

«أنَّهُ قَالَ لابنِهِ يا بُنَيَّ! إنَّك لَنْ تَجِدَ طَعْمَ الإيْمَانِ حتَّى تَعْلَمَ أنَّ ما أصَابَكَ لَمْ يَكُنْ ليُخْطِئَكَ ومَا أخْطأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: إنَّ أوَّلَ مَا خَلَقَ الله القَلَمَ فقَالَ لَهُ أُكْتُبْ فقَالَ رَبِّ! مَاذَا أكْتُبُ؟ قَالَ: أكْتُبْ مَقَادِيرَ كُلِّ شَيءٍ حتَّى تَقُومَ السَّاعَةُ. يَا بُنَيَّ سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: مَنْ مَاتَ عَلى غَيْرِ هذا فلَيْسَ مِنِّي».

He said to his son, "O son, you'll never get the taste of *Imân* until and unless you realise that what has afflicted you was not to miss you and what has missed you was not to afflict you. I heard Allâh's Messenger صلى الله عليه وسلم saying: 'The first thing Allâh created was the pen. He ordered it to write. It said: My Lord what shall I write? He said: Write down the Destinies of all things until the establishment of the Hour'. O my son, I hear Allâh's Messenger صلى الله عليه وسلم saying: 'Who dies believing something other than this, does not belong to me.' "

In a slightly different version by Ahmad:

«أنَّ أوَّلَ مَا خَلَقَ الله تَعَالى القَلَمَ فقَالَ لَهُ أكْتُبْ فَجَرى في تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إلى يَوْمِ القِيامَةِ».

"The first thing Allâh created was the pen. He said to it: 'Write' and in that very hour all what was to occur (was written) until the Day of Resurrection."

In another narration by Ibn Wahb, Allâh's Messenger صلى الله عليه وسلم said:

«فَمَنْ لَمْ يُؤمِنْ بالقَدَرِ خَيْرِهِ وشَرِّهِ أحْرَقَهُ الله بالنَّارِ».

"Whoever does not believe in *Qadar* (Divine Preordainment), whether good or bad, will be burned by Allâh in the Hell-fire."

It is reported in *Musnad Ahmad* and *Sunan Abi Dâwud* on the authority of Ibn Ad-Dailami that he said:

«أتَيْتُ أبيَّ بنَ كَعْبٍ رضي الله عنه فَقُلْتُ في نَفْسِي شَيءٌ مِنَ القَدر فَحَدِّثْني بشيءٍ لَعَلَّ الله يُذْهِبُهُ مِنْ قَلْبي. فقَالَ لَوْ أنْفَقْتَ مِثْلَ أُحُدٍ ذَهَباً مَا قَبِلَهُ الله مِنْكَ حتَّى تُؤمِنَ بالقَدرِ وتَعْلَمَ أنَّ مَا أصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ ومَا أخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ ولَوْ مُتَّ عَلَى غَيْرِ هَذَا لَكُنْتَ مِنْ أهْلِ النَّارِ قَالَ فأتَيْتُ عَبْدَ الله بنَ مَسْعُودٍ

وحُذَيْفَةَ بنِ اليَمَانِ وزَيْدَ بن ثَابِتٍ فَكُلُّهُمْ حَدَّثَنِي بِمِثْلِ ذلِكَ عَنِ النَّبيِّ ﷺ».

I went to Ubai bin Ka'b (رضي الله عنه) and I said to him "There is something within me (doubt) regarding *Al-Qadar*. Please narrate to me something that perhaps by it Allâh would take it (doubt) from my heart." He said, "Even if you spend gold equal to the weight of Uhud mountain, Allâh will not accept it until you believe in *Qadar*. And know that what has afflicted you was not to miss you and what has missed you was not to afflict you and if you die believing something other than this, then you are one of the people of Hell-fire." I then went to Abdullah bin Mas'ud, and Hudhaifa bin Al-Yamân and Zaid bin Thâbit (رضي الله عنهم) and they all reported something similar from the Prophet صلى الله عليه وسلم to me.

The above quoted *Hadith* is *Sahih.* Al-Hâkim reported it in his collection *Sahih*.

Important issues of the Chapter

1) Explanation of the obligation to believe in *Al-Qadar*.
2) Explanation of how to believe regarding it.
3) Uselessness of the deeds of one who does not believe in it.
4) No one can get the sweetness of *Imân* unless he believes in *Qadar* (Divine Preordainment).
5) A mention of what Allâh created first.
6) That the pen wrote down all the events to take place till the last day.
7) The Prophet's disapproval of whoever does not have belief in *Qadar*.
8) The habit of the pious predecessors to refer the matter to scholars to clear any doubts.
9) The scholars of Islam answered with what cleared all doubts regarding *Qadar* by only giving reference to the statements of Prophet صلى الله عليه وسلم .

CHAPTER No: 61

(What is the punishment) for the Picturemakers

Abu Hurairah رضي الله عنه narrated that Allâh's Messenger صلى الله عليه وسلم said:

«قال الله تعالى: ومَنْ أظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي فَلْيَخْلُقُوا ذَرَّةً أوْ لِيَخْلُقوا حَبَّةً أوْ لِيَخْلُقُوا شَعِيرَةً».

"Allâh said: 'Who would be more unjust than the one who tries to create the like of my creatures? Let them create an atom, or let them create a grain, or let them create a barley corn.' " (Al-Bukhari and Muslim)

They also report from 'Aishah رضي الله عنها that Allâh's Messenger صلى الله عليه وسلم said:

«أشَدُّ النَّاسِ عَذَاباً يَوْمَ القِيَامَةِ الذِينَ يُضَاهِئُونَ بِخَلْقِ الله».

"The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allâh's creation."

Also reported by them from Ibn Abbâs (رضي الله عنهما) that I heard Allâh's Messenger صلى الله عليه وسلم saying:

«كُلُّ مُصَوِّرٍ في النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ يُعَذَّبُ بِهَا في جَهَنَّم».

"All the picturemakers would be in the fire of Hell. A soul will be breathed in every picture prepared by him and it shall punish him in the Hell."

It is additionally narrated from Ibn Abbâs (رضي الله عنهما) in a *Marfu' Hadith*:

«مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ».

"Whoever makes a picture in this world will be charged with putting a soul (life) in it and he will never be able to do it."

Muslim reports from Abu Haiyâj (Al-Asadi) that Ali (رضي الله عنه) said to him:

«أَلاَ أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللهِ ﷺ أَلاَّ تَدَعَ صُورَةً إِلاَّ طَمَسْتَهَا، وَلاَ قَبْراً مُشْرِفاً إِلاَّ سَوَّيْتَهُ».

"Should I not depute you on a mission on which I was sent by Allâh's Messenger صلى الله عليه وسلم?: Deface all the pictures which you come across and demolish all the high graves to the level of earth."

Important issues of the Chapter

1) Intense condemnation of those who make pictures.
2) Picturemaking is condemned because it constitutes not having proper regard for Allâh. As in His Statement: "Who would be more unjust than the one who tries to create the like of my creatures.."
3) Declaration of the power and ability of Allâh and the incapacity and weakness of those (who attempt to create). As in His Statement: "Let them create an atom or a grain or a barley corn."
4) Declaration that they (picturemakers) will get the most severe punishment (on the Day of Judgement).
5) Allâh will create a soul in place of every picture and the maker of that picture will be punished by it in Hell.
6) Picturemakers will be asked to breathe life into every of their images.
7) The command to deface all the images/pictures when found.

CHAPTER No: 62

The forbiddance of taking Oaths frequently

Allâh the Most Exalted said:

﴿وَٱحۡفَظُوٓاْ أَيۡمَٰنَكُمۡۚ﴾

"And protect your oaths." (5:89)

It is narrated from Abu Hurairah رضي الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying:

«الحَلْفُ مَنْفَقَةٌ للسِّلْعَةِ مَمْحَقَةٌ للكَسْبِ».

"By swearing (the seller) may persuade the buyer to purchase the goods but he will be deprived of Allâh's blessing." (Al-Bukhari and Muslim)

It is narrated from Salmân (رضي الله عنه) that Allâh's Messenger صلى الله عليه وسلم said:

«ثلاثَةٌ لا يُكَلِّمُهُمُ الله ولا يُزَكِّيهِم ولَهُمْ عَذَابٌ أليمٌ: أُشَيْمِطُ زَانٍ، وعَائِلٌ مُسْتَكْبِرٌ، ورَجُلٌ جَعَلَ الله بِضَاعَتَه لا يَشْتَرِي إلاَّ بِيَمِينِهِ ولاَ يَبيعُ إلاَّ بِيَمِينهِ».

"There are three types of people whom Allâh will not speak to and neither will He bless them and for them is the severe torment. They are: (i) A greying adulterer; (ii) An arrogant beggar; (iii) The one who has made Allâh as his merchandise that is, he does not purchase except by swearing (by Allâh), nor does he sell except by swearing (by Allâh)." [(At-Tabarâni reorded the above *Hadith* with *Sahih Isnâd*)]

It is reported in *Sahih* (*Muslim*) from Imrân bin Husain رضي الله عنه that

Allâh's Messenger صلى الله عليه وسلم said:

«خَيْرَ أُمَّتِي قَرْنِي، ثُمَّ الذِينَ يَلُونَهُمْ ثُمَّ الذِيْنَ يَلُونَهُمْ قَالَ عِمْرَانُ فَلاَ أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ مَرَّتَيْنِ أَوْ ثَلاَثاً؟ ثُمَّ إِنَّ بَعْدَكُمْ قَوْماً يَشْهَدُونَ ولا يَسْتَشْهَدُونَ وَلا يَخُونُونَ ولا يُؤتَمَنُونَ وَيَنْذُرُونَ ولاَ يُوفُونَ ويَظْهَرُ فِيهِمُ السِّمَنُ».

"The best of my *Ummah* (nation) is my generation, then those who (immediately) follow them, then those who (immediately) follow them." Imrân said, "I don't know if he mentioned after his generation two (successive generations afterwards) or three." "Then there will come a generation who will be ready to witness without being requested to do so and also they will be treacherous and untrustworthy. They will take oaths for vowing but never fulfill them, and obesity will be seen in them." (i.e. due to their preoccupation in acquiring worldly ease)." (Muslim)

Also reported in Muslim and Al-Bukhari from Ibn Mas'ud (رضي الله عنه) is that the Prophet صلى الله عليه وسلم said:

«خَيْرُ النَّاسِ قَرْنِي ثُمَّ الذِينَ يَلُونَهُمْ ثُمَّ الذِينَ يَلُونَهُم ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ ويَمِينُهُ شَهَادَتَه».

"The best of mankind is my generation then those who come (immediately) after them, then those who come after them. Thereafter will come a people whose witnesses will go ahead of their oaths and the oaths will go ahead of their witnesses."

Ibrahim (Nakhyee رحمه الله) said: "In our childhood, we were beaten by our elders to stand firm on witnesses and covenants."

Important issues of the Chapter

1) Admonishment to protect oaths.
2) Declaration that by swearing, the goods are sold but deprived of blessing.

3) Threat of severe punishment for those who do not buy or sell without swearing.
4) Warning that committing sin for small reasons or no reason increases the degree of sin.
5) Censure for those who swear by themselves without being asked to swear.
6) The Prophet's praise for the first three or four generations and his prophecy of what would happen after them.
7) They would bear witness without being asked to do so.
8) Predecessors of the pious Muslims used to beat their children for (needlessly) bearing witness (by Allâh's Name) or by the covenant (of Allâh).

CHAPTER No: 63

The Protection of Allâh's Covenant and the Protection of His Prophet's Covenant

Allâh Almighty said:

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾

"And fulfill the Covenant of Allâh (*Bai'a* : pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do." (16:91)

Buraidah (رضي الله عنه) narrated:

«كَانَ رَسُولُ الله ﷺ إذَا أَمَّرَ أَمِيراً عَلى جَيْشٍ أَوْ سَرِيَّةٍ أَوْصَاهُ بِتَقْوَى الله ومَنْ مَعَهُ مِنَ المُسْلِمِينَ خَيْراً». فَقَالَ اغْزُوا بِسمِ الله فِي سَبيلِ الله قَاتِلُوا مَنْ كَفَرَ بالله. اغْزوا ولا تغلُوا ولاَ تَغْدِرُوا ولا تُمَثِّلُوا ولاَ تَقْتُلُوا وَلِيداً. وإذَا لَقِيتَ عَدُوَّكَ مِنَ المُشْرِكِينَ فَادْعُهُمْ إلى ثَلاثِ خِصَالٍ أوْ خَلاَلٍ فأَيَّتَهُنَّ أجَابُوا لَكَ فَاقْبَلْ مِنْهُمْ وكفَّ عَنْهُمْ.

ثُمَّ ادْعُهُمْ إلى الإسْلَامِ فَإنْ أَجَابُوا لَكَ فَاقْبَلْ مِنْهُمْ ثُمَّ ادْعُهُمْ إلى التَّحَوُّلِ مِنْ دَارِهِمْ إلى دَارِ المُهَاجِرينَ وأَخْبِرْهُمْ أنَّهُمْ إنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا للمُهَاجِرينَ وعَلَيْهِمْ مَا على المُهَاجِرينَ، فَإِنْ أَبَوا أنْ يَتَحَوَّلُوا مِنهَا فأخبِرْهُمْ أنَّهُمْ يَكُونُونَ كأَعْرابِ

الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللهِ تَعَالَى ولاَ يَكُونُ لَهُمْ فِي الغَنِيمَةِ والفَيءِ شَيءٌ إلاَّ أَنْ يُجَاهِدُوا مَعَ المُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فاسْأَلْهُمُ الجِزْيَةَ فَإِنْ هُمْ أَجَابُوا لَكَ فَاقْبَلْ مِنْهُمْ وكفَّ عَنْهُمْ فَإِنْ هُمْ أَبَوا فَاستَعِنْ باللهِ وقَاتِلهُمْ، وإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللهِ وذِمَّةَ نَبِيِّهِ فَلا تَجْعَلْ لَهُمْ ذِمَّةَ اللهِ وذِمَّةَ نَبِيِّهِ ولكنْ اجْعَلْ لَهُمْ ذِمَّتَكَ وذِمَّةَ أَصْحَابِكَ فَإِنَّكُمْ إنْ تُخْفِرُوا ذِمَمَكُمْ وذِمَّةَ أَصْحَابِكُمْ أَهْوَنُ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللهِ وذِمَّةَ نَبِيِّهِ، وإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرادُوكَ أَنْ تُنْزِلَهُمْ عَلى حُكْمِ اللهِ فَلاَ تُنْزِلْهُمْ ولكِنْ أَنْزِلْهُمْ عَلى حُكْمِكَ فَإِنَّكَ لاَ تَدْرِي أَتُصِيبَ فِيهِمْ حُكْمَ اللهِ أَمْ لاَ».

"Whenever Allâh's Messenger صلى الله عليه وسلم deputed anyone as leader of an army (troop) or expedition, he admonished him to fear Allâh, and be good to the Muslims with him. He used to say, "Start fighting (war) with the Name of Allâh, in the cause of Allâh, and fight those who disbelieve in Allâh. You fight and do not take unduly from the booty, nor break any treaty, nor mutilate the dead bodies, nor kill the children. When you meet your enemies, who are polytheists, invite them to three alternatives. If they respond to any of these positively, accept them at their words and do not continue the war anymore. Invite them to accept Islam. If they agree to accept Islam, ask them to leave their homes and migrate to the lands of *Muhajirin*. Tell them that after migration they shall be entitled to get all the privileges and obligations of *Muhajirin*. If they refuse to migrate then make it clear that they will have the status of bedouin Muslims and shall be subjected to the commands of Allâh like other Muslims but they shall not get any share from the booty or returns of the

war unless they fight on the Muslims' side. If they do not confess Islam, impose *Jizyah* (a tax of protection taken from the non-Muslim citizens in the Islamic state) on them and if they comply with, then restrain your hands from them. But if they refuse (to pay *Jizyah*) then seek Allâh's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the Name of Allâh and His Prophet, do not accord them the guarantee of Allâh and His Prophet but give them the guarantee on behalf of yourself and on behalf of your companions. For it is a lesser sin that the security provided by you and your companion is disregarded than the security granted to them in the Name of Allâh and His Prophet. When you besiege a fort and the besieged want you to let them out in accordance with Allâh's Command, do not let them come out in accordance with His Command but do so at your (own) command, for you do not know whether or not you'll be able to carry out Allâh's Behest with regard to them". (Muslim)

Important issues of the Chapter:

1) The difference between the protection of Allâh and His Prophet (صلى الله عليه وسلم) and the protection of the Muslims.
2) Direction to choose the less dangerous alternative.
3) The Prophet's command: "Fight with the Name of Allâh and in the way of Allâh."
4) The Prophet's command: "Fight against those who disbelieve in Allâh."
5) The Prophet's command: "Seek Allâh's help and fight with them."
6) There is a difference between the Command of Allâh and that of the *'Ulama*.
7) That the companions if necessary, would make a judgement without knowing if it would agree with Allâh's Judgement or not.

CHAPTER No: 64

To swear and to take Oath (binding) upon Allâh

It is narrated from Jundub bin Abdullah رضي الله عنه, that Allâh's Messenger صلى الله عليه وسلم said:

«قَالَ رَجُلٌ واللهِ لاَ يَغْفِرُ اللهُ لِفُلَانٍ. فَقَالَ اللهُ تَعَالى مَنْ ذَا الذِي يَتَأَلَّى عَليَّ أنْ لا أَغْفِرَ لِفُلانٍ؟ إنِّي قَدْ غَفَرْتُ لَهُ وأَحْبَطتُ عَمَلَكَ».

A man said: 'By Allâh! Allâh would not forgive such and such (person).' Thereupon Allâh the Exalted and Glorious said: 'Who is he who swears about Me that I would not grant pardon to so-and-so? I have granted pardon to so-and-so and blotted out your (the swearer's) deeds.' " (Muslim)

According to another *Hadith* from Abu Hurairah (رضي الله عنه), the man who said it, was a faithful worshipper. Abu Hurairah (رضي الله عنه) said:

«تَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وآخِرَتَهُ».

"His one statement destroyed his life in this world and the Hereafter."

Important issues of the Chapter

1) Warning against taking an oath binding on Allâh.
2) Hell-fire is closer to us than the laces of our shoes.
3) So is the Garden (Paradise).
4) In this *Hadith* it is described that a man sometimes utters a sentence unintentionally but the consequences of that are grave (i.e. severe punishment)].
5) Sometimes a man gets forgiveness from all his evil deeds because of a most detested matter to him.

CHAPTER No: 65

None asks Intercession of Allâh before His creation

It is narrated from Jubair bin Mut'im رضي الله عنه that He said:

«جَاءَ أَعْرَابِيٌّ إلى النبيِّ ﷺ فقَالَ يَا رَسُولَ الله! نُهِكَتِ الأَنْفُسُ وجَاعَ العِيَالُ وهَلَكَتِ الأَمْوَالُ فَاسْتَسْقِ لَنَا رَبَّكَ فَإِنَّا نَسْتَشْفِعُ بالله عَلَيْكَ وبكَ عَلَى الله، فقَالَ النَّبيُّ ﷺ سُبْحَانَ الله سُبْحَانَ الله فَمَا زَالَ يُسَبِّحُ حتَّى عُرِفَ ذَلِكَ فِي وُجُوهِ أَصْحَابِهِ ثُمَّ قَالَ وَيْحَكَ أَتَدْرِي مَا الله! إِنَّ شَأْنَ الله أَعْظَمُ مِنْ ذَلِكَ إِنَّهُ لاَ يُسْتَشْفَعُ بالله عَلى أَحَدٍ».

An *A'râbi* (a nomadic Arab) came to the Prophet صلى الله عليه وسلم and said, "O Messenger of Allâh, people are being destroyed, the children are hungry, wealth has perished (the crops are withered and the animals are perishing). So ask your *Rabb* to send us some rain. For we seek intercession of Allâh upon you, and of you upon Allâh." The Prophet صلى الله عليه وسلم said, "*Subhân Allâh! Subhân Allâh!*"[1] And he continued to do so until the effect of that was apparent on the faces of his Companions. He then said, "Woe to you! Do you know Who Allâh is? Allâh's Sublimity is far greater than that! There is no intercession of Allâh before anyone!" (Abu Dâwud — *As-Sunnah*)

Important issues of the Chapter

1) The Prophet's disapproval and rebuke on saying: "We seek intercession of Allâh upon you."

2) The change in the Prophet صلى الله عليه وسلم from this statement was

clear enough to be seen on the faces of the Companions (رضى الله عنهم).

3) The Prophet صلى الله عليه وسلم did not disagree by the request for his intercession before Allâh.

4) The meaning of *Subhân Allâh.*[1]

5) The Muslims asked the Prophet صلى الله عليه وسلم to pray for rain.

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[1] Literally to declare that Allâh is far above His creatures and totally free of any imperfection or need.

CHAPTER No: 66

The Prophet's safeguarding of *Tauhid* and his closing of the paths to *Shirk*

Narrated from Abdullah bin Ash-Shikhkhir رضي الله عنه , who said:

«انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إلى رَسُولِ الله ﷺ فَقُلْنَا أنْتَ سَيِّدُنَا فَقَالَ السَّيِّدُ الله تَبَارَكَ وتَعَالى، قُلْنَا وأَفْضَلُنَا فَضْلاً وأعْظَمُنَا طَوْلاً فَقَالَ قُولُوا بِقَولِكُم أوْ بَعْضَ قَولِكُمْ ولاَ يَستَجْرِيَنَّكُمُ الشَّيطانُ».

I went with a delegation of Banu 'Aamir to Allâh's Messenger صلى الله عليه وسلم and we (the delegation) said, "You are our lord (*Sayyid*)." To this he replied, "The Lord is Allâh, the Blessed and Exalted." Then we said, "You are one of us most endowed with excellence and superiority." To this, the Prophet (صلى الله عليه وسلم) replied, "Say what you have to say, or part of what you have to say, and do not let the Satan get you carried away." [Abu Dâwud reported this *Hadith* with valid *Isnâd*)].

It is narrated from Anas رضي الله عنه :

«أنَّ ناساً قَالُوا يَا رَسُولَ الله يَا خَيْرَنَا وابنَ خَيْرِنَا وَسَيِّدَنَا وابنَ سَيِّدِنَا، فَقَالَ أيُّهَا النَّاسُ! قُولُوا بِقَوْلِكُمْ ولاَ يَسْتَهْوِيَنَّكُمُ الشَّيطانُ، أنَا مُحَمَّدٌ عَبْدُ الله ورَسُولُهُ ما أُحِبُّ أنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي التِي أنْزَلَنِي الله عَزَّ وجَلَّ».

Some people said, "O Messenger of Allâh, O the best amongst us and son of the best of us, you are our master and

also the son of our master." So he (the Prophet صلى الله عليه وسلم) said, "O people, say what you have to say; do not allow the Satan to fascinate you. I am Muhammad, the slave of Allâh and His Messenger. I do not like you to raise me above my status to which I have been raised by Allâh, Most Noble and Majestic is He." [Reported by *An-Nasâ'i* with valid *Sanad*].

Important issues of the Chapter

1) Warning people against exaggeration.
2) What the one should say if it is said to him: "You are our master."
3) The Prophet's statement: "Do not let Satan get you carried away," though they only told the truth.
4) The Prophet's statement: "I do not like you to raise me above my status..."

CHAPTER No: 67

(“They made not a just estimate of Allâh...”)

Allâh the Almighty said:

﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴾

“They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!.” (39:67)

Abdullah bin Mas‘ud رضي الله عنه narrated:

«قَالَ جَاءَ حَبْرٌ مِنَ الأَحْبَارِ إلى رَسُولِ الله ﷺ فَقَال: يَا مُحَمَّدُ إِنَّا نَجِدُ أَنَّ الله يَجْعَلُ السَّمٰواتِ على إصبَعٍ والأَرْضِينَ عَلى إصْبَعٍ والشَّجَرَ عَلى إصْبَعٍ وسَائِرَ الخَلْقِ عَلَى إصْبَعٍ فَيَقُولُ أنَا المَلِكُ فَضَحِكَ النَّبِيُّ حتَّى بَدَت نَوَاجِذُهُ تَصْدِيقاً لِقَوْلِ الحَبْرِ. **ثُمَّ قَرَأَ ﴿ومَا قَدَرُوا الله حَقَّ قَدْرِهِ والأَرْضُ جَميعاً قَبْضَتُهُ يَوْمَ القِيَامَةِ﴾**.

A (Jewish) rabbi came to Allâh’s Messenger صلى الله عليه وسلم and he said, “O Muhammad! We learn that Allâh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, ‘I am the King’”. Thereupon the Prophet صلى الله عليه وسلم smiled so that his premolar teeth became visible, and that was

the confirmation of the rabbi. Then Allâh's Messenger صلى الله عليه وسلم recited: "They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand." (39:67)

It is stated in an another narration of Muslim:

«والجِبَالَ والشَّجَرَ عَلى إصْبَعٍ ثُمَّ يَهُزُّهُنَّ فَيَقُولُ أنَا المَلِكُ أنَا الله» .

"And the mountains and the trees on one finger. Then He will shake them while saying, "I am the King, I am Allâh' "

In another version in Al-Bukhari:

«يَجْعَلُ السَّمٰواتِ عَلى إصْبعٍ والمَاءَ والثَّرى عَلى إصْبَعٍ وسَائِرَ الخَلْقِ عَلى إصْبَعٍ » .

"Allâh will put the heavens on one finger, and the water and the dust on one finger, and the rest of the creation on one finger."

In Muslim,from Ibn Umar (رضي الله عنهما) in a *Marfu' Hadith,* it is narrated:

«يَطْوِي الله السَّمٰواتِ يَوْمَ القِيَامَةِ ثُمَّ يَأخُذُهُنَّ بِيَدِهِ اليُمْنَى ثُمَّ يَقُولُ: أنَا المَلِكُ أيْنَ الجَبَّارُونَ؟ أيْنَ المُتَكَبِّرونَ؟ ثُمَّ يَطْوي الأَرْضِينَ السَّبْعَ ثُمَّ يَأخُذُهُنَّ بِشِمَالِهِ ثُمَّ يَقُولُ: أنَا المَلِكُ، أيْنَ الجَبَّارُونَ؟ أيْنَ المُتَكَبِّرونَ؟»

"Allâh will roll all the heavens up on the Day of Resurrection and take them in His Right Hand and then He will say, 'I am the King; where are the tyrants and where are the arrogant ones (today)?' He would then roll up the seven earths and take them in His Left Hand and say, 'I am the King, where are the tyrants and where are the arrogant ones (today)?' "

It is narrated from Ibn Abbâs (رضي الله عنهما) that he said:

«مَا السَّمٰوَاتُ السَّبْعُ والأَرْضُونَ السَّبْعُ فِي كَفِّ الرَّحمنِ إلاَّ كَخَرْدَلَةٍ فِي يَدِ أَحَدِكُمْ».

"The seven heavens and seven earths will be as small in Allâh's Hand as a seed of mustard in one of your hands."

Ibn Jarir (رحمه الله) said: I was told by Yunus: We were informed by Ibn Wahb: Ibn Zaid said my father told me that Allâh's Messenger صلى الله عليه وسلم said:

«مَا السَّمـوَاتُ السَّبْعُ في الكُرْسِي إلاَّ كَدَرَاهِمَ سَبْعَةٍ أُلْقِيَتْ فِي تُرْسٍ».

"Seven heavens are as small as seven Dirhams moulded in a warrior's shield in comparison to the *Kursi* (literally: a footstool) of Allâh."

And he (Ibn Jarir) said, Abu Dhar (Ghifâri) رضي الله عنه said that he heard Allâh's Messenger صلى الله عليه وسلم saying:

«مَا الكُرْسِيُّ فِي العَرْشِ إلاَّ كَحَلَقَةٍ مِنْ حَدِيدٍ أُلْقِيَتْ بَيْنَ ظَهْرَي فَلاَةٍ مِنَ الأَرْضِ».

"The *Kursi* (Allâh's Footstool) compared to the Throne (*Arsh*) is nothing but like a ring of iron thrown in a vast field."

It is reported that Ibn Mas'ud (رضي الله عنه) said:

«بَيْنَ السَّمَاءِ الدُّنْيَا والتِي تَلِيهَا خَمْسُمائَةِ عَامٍ، وبَيْنَ كُلِّ سَمَاءٍ خَمْسُمائَةِ عَامٍ، وبَيْنَ السَّمَاء السَّابِعَةِ والكُرْسِيِّ خَمْسُمائةِ عَامٍ، وبَيْنَ الكُرْسِيِّ والمَاءِ خَمْسُمائَةِ عَامٍ، والعَرْشُ فَوْقَ المَاءِ والله فَوْقَ العَرْشِ لاَ يَخْفى عَلَيهِ شَيءٌ مِنْ أَعَمَالِكُمْ».

"The distance between first and second heaven is that of 500 years, and between each of the seven heavens is also 500 years, and the distance between seventh heaven to the *Kursi* (Allâh's Footstool) is also 500 years, and the distance between the *Kursi* and the water is again 500 years. The Throne (*Arsh*) is above the water and Allâh the Almighty is above the Throne. And nothing is hidden to Allâh of your deeds."

Reported by Ibn Mahdi from Hammâd bin Salamah from Aasim from Zirr from Abdullah (Ibn Mas'ud رضي الله عنه). It was similarly narrated by Al-Mas'udi from Aasim from Abu Wail from Abdullah (Ibn Mas'ud رضي الله عنه) Al-Hafiz Adh-Dhahabi (رحمه الله) stated that the above *Hadith* has been reported through other channels also.

It is narrated from Abbâs bin Abdul-Muttalib رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said:

«هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ والأرْضِ؟ قُلْنَا: الله ورَسُولُهُ أعْلَمُ. قَالَ: بَيْنَهُمَا مَسِيرَةُ خَمْسِمائَةِ سَنَةٍ ومِنْ كُلِّ سَمَاءٍ إلى سَمَاءٍ مَسِيرَةُ خَمْسمائَةِ سَنَةٍ، وكِثَفُ كُلِّ سَمَاءٍ مَسِيرَةُ خمسمائَةِ سَنَةٍ، وبَيْنَ السَّمَاءِ السَّابعَةِ والعَرْشِ بَحْرٌ بَيْنَ أَسْفَلِهِ وأَعْلاهُ كَمَا بَيْنَ السَّمَاءِ والأرْضِ، والله تَعَالى فَوْقَ ذَلِكَ ولَيْسَ يَخْفَى عَلَيْهِ شَيءٌ مِنْ أَعْمَالِ بني آدَمَ».

"Do you know how much the distance between earth and heaven is?" We said, "Allâh and His Messenger know better." Then he (صلى الله عليه وسلم) said, "The distance between them is 500 years, and the distance between one heaven to the next is 500 years, and the dimension of each heaven will take 500 years to travel, and there is a sea between the seventh heaven and the Throne which has between its lowest and highest ends the distance like that between the heavens

and the earth (i.e. 500 years). And Allâh the Most Exalted is above that and nothing is secret from Him of the deeds of Bani Adam (humankind)." [Reported by Abu Dâwud and others.]

Important issues of the Chapter

1) Explanation of the verse:

﴿وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ﴾

"The whole of the earth will be grasped by His Hand on the Day of Resurrection." (39:67)

2) There remained with the Jews at the time of the Prophet صلى الله عليه وسلم knowledge of such things like this that they neither denied nor explained.

3) When the rabbi made mention to the Prophet صلى الله عليه وسلم, he confirmed his statement and Qur'ânic Revelation was sent down in agreement to that (what he had mentioned).

4) The event of the Prophet صلى الله عليه وسلم laughing in confirmation of what the rabbi mentioned of such tremendous knowledge.

5) Mentioning of the two Hands of Allâh; and the heavens in the Right Hand and the earths in the Left.

6) The Second Hand was referred as the Left.

7) The mention of the tyrants and the arrogant ones along with that.

8) The statement that the comparison of the seven heavens and earths would be as small in Allâh's Hand as a seed of mustard in one of yours.

9) The greatness of the *Kursi* (Allâh's Footstool) in relation to the heavens.

10) The greatness of the Throne (*Arsh*) in relation to the *Kursi*.

11) That the *Kursi*, water, and Throne exist separately.

12) The distance between one heaven to the next heaven.

13) The distance between the seventh heaven and the *Kursi.*

14) The distance between the *Kursi* and the water.

15) Allâh's Throne is above the water.

16) Allâh is above the Throne (*Arsh*).

17) The distance between heaven and the earth.

18) The diameter of each heaven is 500 years.

19) The sea (*Bahr*) above the seventh heaven is equal to the distance of 500 years between its lowest and highest depth. And Allâh تعالى knows best.

All praises and thanks are due to Allâh the Lord of all the worlds and may His *Salât* and *Salâm* be upon our Prophet Muhammad and on his followers and Companions altogether.